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ASTOUNDING BIBLICAL REVELATIONS THAT PROVE THE EXISTENCE OF UFO'S AND EXPLAIN THEIR SPIRITUAL SIGNIFICANCE TO MANKIND!

GOD DRIVES A FLYING SAUCER

BY R. L. DIONE

- In 1531, in Guadalupe, Mexico, during the first authenticated "miraculous" appearance on earth of Mary, the mother of Jesus, the robe of the Aztec Indian who experienced the vision was divinely painted with a picture of the Madonna. The picture survives today—in colors more vivid than any yet known to man—despite the fact that even the material of the robe itself should have decomposed. Why?

- Is there any connection between the famous apparition of Our Lady of Fatima in 1917 and Hitler's infamous outline for world conquest described in *Mein Kampf?*

- Is it coincidental that much of the "divinely inspired" writing in the Bible was done by persons incarcerated or otherwise immobilized?

- Is it possible that God's plan for the conversion of the gentiles through Jesus was conceived at least seven hundred years prior to the execution of that plan? Or that hypnotism and post-hypnotic suggestion may account for the "healing miracles" Jesus performed?

GOD DRIVES A FLYING SAUCER

A totally new and revolutionary concept of UFO's, their existence and their meaning to mankind!

God Drives A Flying Saucer

R. L. Dione

A NATIONAL GENERAL COMPANY

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NOT ONE WORD HAS BEEN OMITTED.

GOD DRIVES A FLYING SAUCER
A Bantam Book
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To my brother, Donald F. Dion,
I affectionately dedicate this book.

Introduction

This book will show that mankind is on the threshold of a sensational change, both in his secular view of life and in his religious concepts. He will navigate this threshold, however, only if he survives the consequences of his actions; for conceivably retribution from God, as promised in the scriptures, may end the savage drama now playing on planet Earth.

I present the material in this book, not as a theory based on some sort of mystical revelation or metaphysical hunch but rather as a collection of pure, hard facts—facts based on statistical evidence—which, along with some elementary logic, lead to the following startling conclusions.

1. Flying saucers are not only real but closely associated with the Christian religion.
2. Flying saucers visited earth during biblical times and even before.
3. Flying saucers exhibit most of the flight characteristics described by witnesses, and in so doing defy no laws of nature. Turns of 90 and 180 degrees while traveling at the speed of light can be made with no adverse effects on craft or occupants.
4. Flying saucers can and do appear and disappear almost instantaneously.
5. Without defying Einstein's laws of motion, fly-

ing saucers are capable of speeds closely approaching or equaling the speed of light (186,000 miles a second).

6. Flying-saucer occupants are responsible for the scriptures, prophecies and miracles of the Christian religion.
7. God is not supernatural but rather supertechnological and is capable of all acts and all characteristics hitherto attributed to miraculous powers. That he created man in his image is not a myth or a parable; for God, while humanoid, is nevertheless immortal through technology.

All of these conclusions will be documented, explained and proved in the pages that follow.

I leave it to other writers and to the several civilian bodies investigating UFOs to provide the empirical evidence of the actuality of flying saucers. Those who can be persuaded of the existence of flying saucers by sheer weight of numbers of reliable sightings are already convinced, and to them I need explain only the what and the why of UFOs. But to those who, because of governmental debunking techniques or because of conflicting religious beliefs, are not convinced, I offer something more substantial than the empirical evidence of sightings by others. I will not bore you with the mountains of reliable accounts of UFOs seen by people in every walk of life, including students, teachers, policemen, doctors, astronomers, physicists, movie stars, Air Force and civilian pilots, clergymen and political leaders; I will not ask you to take my word, though I have seen UFOs on three separate occasions. I will use a different approach: I will ask you to use the

same common sense that tells you UFOs do not exist to tell you that they do. I will use a technique of proof based partly on an explanation of the technology of UFOs and partly on the laws of probability. In sum, I will bridge the credibility gap.

At the same time I will bridge the credibility gap concerning the miracles of the Bible. For example, I will show that the Bible, though divinely inspired, was not supernaturally inspired. I will show and explain how divine inspiration is in fact always imposed by a technological device on board a nearby UFO. And we shall see that God always refers to this device as the Holy Spirit.

And finally I will show *why* God created man and why UFO sightings herald a new era in God's plan.

God Drives A Flying Saucer

Chapter 1

UFOlogists have proposed countless theories to explain the presence of flying saucers in the vicinity of the earth. They are here simply to explore the earth and to study our civilization, some suggest. Others say that UFOs are members of a galactic peace corps keeping an eye on our scientific achievements—particularly in the realm of atomic physics and space travel. Still others say that saucers come from a dying planet whose occupants are in search of a new world in which to settle. Some even speculate that the saucerians in ages past colonized the earth, that their descendants are among us today and that saucers are here to check on the progress of these descendants.

It is not outside the realm of possibility that all these theories are at least partially correct, as you will see. But for all of them there is a common denominator of inconsistency: no theory yet accounts for the fact that UFOs systematically avoid contact with earthlings. The best that theorists can do to date is to assume that the saucerians

know that such contact would disrupt earth's economy and throw us into chaos.

But then, why do they even allow us to see them? For isn't there the danger that when enough sightings are made, earthlings will at length be convinced that superior intelligence and technology are responsible? Moreover, it appears that UFOs want to be seen. A recent Gallup poll indicated that over five million Americans have seen flying saucers or strange lights in the sky at night. Add to this the volume of unreported sightings in other parts of the world, and it becomes obvious that UFOs are not hiding: they simply are not making contact—not yet!

To the student of UFO literature, the reality is unquestionable: flying saucers do exist. Report after report from reputable witnesses is recorded in the files of both governmental agencies and civilian investigating bodies. Still photographs and movies of UFOs are also on file. Yet officially, UFOs do not exist. Although we are not concerned here with the reasons for such a position, you may find interesting the personal opinion of Edward J. Ruppelt, former head of the United States Air Force project investigating UFOs. In his book *The Report on Unidentified Flying Objects,* Ruppelt says: "What constitutes proof? Does a UFO have to land at the River Entrance to the Pentagon, near the Chiefs of Staff offices? Or is it proof when a ground radar station detects a UFO, sends a jet to intercept it, the jet pilot sees it and locks on with his radar, only to have the UFO streak

away at phenomenal speed? Is it proof when a jet pilot fires at a UFO, and sticks to his story even under threat of court-martial? Does this constitute proof?"

Saucer sightings are not a new phenomenon. A literal interpretation of the Old Testament indicates that not only were saucers sighted in biblical times but their occupants actually made contact with earthlings, who, incapable of comprehending such an advanced technology, referred to the craft as "fiery shields, heavenly firmaments, wheels within wheels," and to the occupants as "angels." Since that time manuscripts down through the centuries reveal that "great ships in the sky" have been frequent visitors to our planet. An ancient papyrus from Egypt discloses that some fifteen hundred years before Christ, a "great circle of fire was coming in the sky." The account goes on to say that it had no head or tail, which suggests that it gave the appearance of being alive; "it had no voice, but its mouth had a foul odor." Interestingly, many modern reports, especially those involving low-flying and grounded UFOs, make reference to a foul odor: a smell like that of burning sulphur is the most frequent description. Ruling out the possibility of meteors, the report ends by saying that the circle was joined by others and that they all ascended after a time.

Scattered reports of UFOs appeared in the chronicles of the nineteenth century. One of the most interesting of these follows:

We were awakened by a noise among the cattle. I arose, thinking that perhaps my bulldog was performing some of his pranks, but upon going to the door saw to my utter astonishment an airship slowly descending upon my cow lot, about forty rods from the house.

Calling my tenant, Gid Heslip, and my son Wall, we seized some axes and ran to the corral. Meanwhile, the ship had been gently descending until it was not more than thirty feet above the ground, and we came within fifty yards of it.

It consisted of a great cigar-shaped portion, possibly three hundred feet long, with a carriage underneath. The carriage was made of glass or some other transparent material. It was brilliantly lighted within and everything was plainly visible—it was occupied by six of the strangest beings I ever saw. They were jabbering together, but we could not understand a word they said.

Every part of the vessel which was not transparent was of a dark reddish color. We stood mute with wonder and fright, when some noise attracted their attention and they turned a light directly upon us. Immediately on catching sight of us they turned on some unknown power, and a great turbine wheel, about thirty feet in diameter, which was slowly revolving below the craft began to buzz and the vessel rose lightly as a bird. When about three hundred feet above us it seemed to pause and hover directly over a two-year-old heifer, which was bawling and jumping, apparently fast in the fence. Going to her, we found a cable about a half-inch in thickness made of some red material, fastened in a slip knot around her neck, one end passing up to the vessel, and the heifer tangled in the wire fence. We tried to get it off but could not, so we cut the wire loose and stood in amazement to see the ship, heifer and all, rise slowly, disappearing in the northwest.

We went home, but I was so frightened I could not sleep. Rising early Tuesday, I started out by horse, hoping to find some trace of my cow. This I failed to

do, but coming back in the evening found that Link Thomas, about three or four miles west of Le Roy, had found the hide, legs and head in his field that day. He, thinking someone had butchered a stolen beast, had brought the hide to town for identification, but was greatly mystified in not being able to find any tracks in the soft ground. After identifying the hide by my brand, I went home. But every time I would drop to sleep I would see the cursed thing, with its big lights and hideous people. I don't know whether they are devils or angels, or what; but we all saw them, and my whole family saw the ship, and I don't want any more to do with them.

The witness, one Alexander Hamilton, was a respected farmer in his community in Kansas and a member of the United States House of Representatives. His report, written in 1897, was accompanied by an affidavit signed by the postmaster, a deputy sheriff, an attorney and many other distinguished citizens of the area.

UFO sightings during World War II were not uncommon. Pilots referred to the strange lights that sometimes paced their planes as "foo fighters." But the real avalanche of sightings started in 1947 shortly after the earth's first atomic explosion. (The occasion is significant.)

The 1947 flap (period of numerous sightings) started with the historic sighting of Kenneth Arnold, a private pilot, who saw nine disc-shaped objects from his plane. He was flying a volunteer search mission for an overdue transport plane in the vicinity of Mount Rainier, in Washington, when suddenly his attention was drawn to a flash in the area of a mountain range. To his amaze-

ment he watched nine disc-shaped objects zoom along the mountain range with a flight characteristic which he later described as "like a saucer skipping across water." Hence was born the name *flying saucer.*

Arnold's report was followed by thousands of others that year, and then the sightings gradually tapered off. But flaps have occurred ever since, apparently in two-year cycles. It is noteworthy that the 1957 cycle started earlier in the year than the others, coinciding with Russia's launching of Sputnik I. Also worthy of mention is the fact that every satellite launching to date has been accompanied by reports of UFOs in the launching vicinity; moreover, though it is not widely publicized, every manned satellite—Russian and American alike—has been tracked in flight by one or more UFOs. Astronaut John McDivitt, on the twentieth revolution of a four-day flight with Astronaut White in 1965, actually took movies of a disc-like object that circled their craft as they orbited the earth at over seventeen thousand miles an hour.

At this writing saucer sightings continue at the rate of one every twenty minutes. Of these about half are estimated to be the result of natural or otherwise explainable phenomena (meteors, optical illusions, weather balloons, etc.), but the rest are true UFOs. By true UFOs I mean intelligently controlled craft originating outside the earth.

Chapter 2

Descriptions of UFOs by multitudes of witnesses around the world have established a pattern of characteristics which are pertinent to this presentation. Occasionally, a report will describe an object or a characteristic which does not fit the general pattern, but this does not preclude the authenticity of the report. Indeed, it would be surprising if all reports described the same object, for, as will be shown, all UFOs do not have a common origin and hence all should not be alike.

The bulk of UFO sightings at night describe the objects as luminous, glowing lights easily mistaken for a star, except that they sometimes change colors. When in motion, they often exhibit an erratic flight pattern: swooping, darting and zigzagging. They have been known to hover for days, duplicating exactly the appearance of a star. At least one UFO even maintained its relative position against the background of stars.

When they are close enough for the observer to distinguish their shape, UFOs are most frequently described as disclike, and they are said to vary in size from a few feet to as much as four hundred

feet in diameter. The most common dimensional range however, is between fifteen and forty-five feet in diameter.

In August of 1965, Rex Heflin, a highway-traffic investigator for the Orange County Road Department, in California, took some excellent Polaroid camera shots of a disc-shaped UFO that flew overhead at about 150 feet altitude. As he says, the object was shaped like a straw hat. He estimated its diameter to be about thirty feet and its thickness eight feet. It looked like polished metal, with a narrow beam of light sweeping around its lower surface.

As Heflin snapped the camera, which he carried with him to photograph road conditions, the object drifted lazily over the telephone poles, and across the road and then suddenly squirted out of sight, leaving in its wake a peculiar puff of smoke. An interesting detail in the film, which Heflin failed to notice at the time, is a ring of turbulence on the ground directly below the craft. Because the area of turbulence is no larger than the UFO overhead, it obviously is not caused by any type of prop blast; besides, rather than pushing down, the dust appears to be straining up, toward the UFO. And this is just what we would expect if the disturbance were caused by an electrical charge on board the UFO. Such a charge, however, would have to be tremendous in order to act over a distance of 150 feet. When it is remembered that the force between charges is inversely proportional to the square of the distance between

them, we can appreciate the magnitude of the charge and might even wonder why it didn't dissipate to the ground like a bolt of lightning.

The "straw hat" is but one of a large variety of discoid UFOs. Another type often sighted and occasionally photographed is the so-called Saturn UFO. This object appears as a flattened sphere encircled by a large ring reminiscent of the planet for which it is named. Such a craft was photographed six times from the deck of the *Almirante Saldanha,* a vessel of the Brazilian navy. At 12:15 P.M. on January 16, 1958, in the harbor of Trinidade Island, Almiro Barauna, a professional photographer on board to do some underwater photography, snapped the six pictures amidst the confusion and excitement on the deck. The crew watched in wild-eyed disbelief as the object streaked behind a mountain peak on the island, made an abrupt turn and then sped away. Its flight was later described as "like a bat," and it emanated a greenish haze.

Discs have been sighted and photographed which have a rounded dome; others have a flattened cupola with a centrally located antennalike protuberance; still others look like two saucers joined at the rims, with the lower saucer sometimes appearing flatter than the upper. This last type may also account for the brilliantly glowing globes that are frequently sighted. A group of four of these luminous crafts was photographed by a sailor at the Salem, Massachusetts, Coast Guard station on July 16, 1952. Although the light

from the objects is obviously intense, obscuring the exact structure, it nevertheless is possible to discern an upper and a lower section of light on each. This fiery globe, as evidence will show, is perhaps the most important foreign object in our heavens today: it may even be the original model —the granddaddy of them all—God's own!

Another type of object regularly reported, though with less frequency than the disc, is the cigar- or cylinder-shaped UFO. As with discs, the size varies considerably: estimates of from eight to well over one mile in length have been recorded. They are usually sighted at very high altitudes and seem to pulsate with a reddish glow. On numerous occasions they have been observed to spew out discoid UFOs and to receive them, giving rise to the theory that they are "mother ships" (carriers for the discs). Here from Jacques Vallee's *Anatomy of a Phenomenon* is a typical account of a cigar-UFO sighting:

> It was about five in the afternoon. Emerging from the thick layer that looked like a storm coming up, we saw a luminous blue-violet mist, of a regular shape something like a cigar or a carrot. Actually, the object came out of the layer of clouds in an almost horizontal position, slightly tilted toward the ground and pointing forward, like a submerging submarine.
>
> This luminous cloud appeared rigid. Whenever it moved, its movements had no connection with the movements of the clouds, and it moved all of a piece, as if it were actually some gigantic machine surrounded by mist. It came down rather fast from the ceiling of clouds to an altitude which we thought was perhaps a half-mile above us. Then it stopped, and the

point rose quickly until the object was in a vertical position, where it became motionless.

During this time the dark clouds went scudding across the sky, dimly lighted from underneath by the violet luminosity of the object. It was an extraordinary sight, and we watched it intently. All over the countryside other farmers had also dropped their tools and were staring up at the sky like us.

All at once white smoke exactly like a vapor trail came from the lower end of the cloud. At first it pointed to the ground but finally rose up to describe around the vertical object an ascending spiral. While the rear of the trail was dissolving in the air and being carried off by the wind, the source of the trail went up to the very top of the vertical object and then started to come down again, turning in the other direction. Only then, after the smoke trail had vanished entirely, could we see the object that was sowing it—a little metallic disk, reflecting in its rapid movements flashes of light from the huge vertical object. The little disk then stopped turning around the luminous cloud and went down toward the ground again, this time moving away. For quite a few minutes we could see it flying low over the valley, darting here and there at great speed, sometimes speeding up, then stopping for a few seconds, then going on again, flying in every direction between villages that were four miles apart. Finally, when it was almost a mile from the vertical object it made a final dash toward it at headlong speed and disappeared like a shooting star into the lower part, where it had first come out. Perhaps a minute later the carrot leaned over as it began to move, accelerated and disappeared into the clouds in the distance. The whole thing lasted about half an hour.

This sighting occurred on September 14, 1954, and it was described in essentially the same way by hundreds of witnesses from four different villages southwest of Paris. Although it didn't hap-

pen in this account, cigar UFOs are often reported to disappear almost instantaneously.

Some writers, notably Harold Wilkins in *Flying Saucers Uncensored,* have tried to explain this appearing-and-disappearing phenomenon by resorting to the science-fiction gimmick of a fourth dimension, claiming that in some manner the UFOs can create a sort of space warp and move instantaneously from their dimension to ours and vice versa. Their dimension, according to this theory, would have to be parallel to ours: they would occupy the same space as we do but because of the extra dimension, would never interact with us.

Such an explanation, though audacious, is needlessly complicated; for although in these times it is not wise to scoff at science-fiction themes (too many of them have a way of proving more science than fiction), yet, where a problem can be solved in a simple and obvious way (as this one can), there is no need to touch on the metaphysical. UFOs appear and disappear by the simple expediency of adjusting their luminosity and color to blend with the luminosity and color of the background. The illusion is similar to the disappearance of stars with the break of day. This explanation would also account for the many reports of UFOs becoming translucent before disappearing. Add to this the fact that UFOs seem capable of vaporizing water and holding it suspended in a mist about them, and we have an excellent explanation of the frequently reported luminous-cloud UFO.

Invisible UFOs have been tracked on radar installations across this country and throughout the world. Experienced operators at the installations are convinced that not all such contacts are air inversions (weather conditions which can cause a radar blip) but that many of them are solid objects, sometimes seen to travel at speeds in excess of three thousand miles an hour. And finally, in support of the adjustable-luminosity theory, there is the case of the United States Air Force jet pilot who chased, at close range, a growing vapor trail with no apparent source. If the object were in a fourth dimension, surely its vapor trail would not be visible in our three-dimensional space.

Besides the discs and cigars, many observers report spherical or egg-shaped UFOs. These also vary greatly in size: tiny craft, as little as two feet in length, have been observed, and at least one report describes an object as nearly half a mile long.

A Mrs. ____ in Old Saybrook, Connecticut, arriving home late one night in the summer of 1966, drove her car through the tree-shrouded driveway leading to the garage. A light in the rear-view mirror caught her eye as she pulled into the garage and turned off the ignition. Upon climbing out of the car, she saw that the light source was slightly above the garage door and shone a strange, luminous blue. When she stepped outside, she was shocked by the eerie character of the tiny egg-shaped object which emitted the

light. "It was a little larger than a football and fuzzy around the edges because of the foggy light." It hovered, darted and swooped, all the while giving the distinct impression that it was studying Mrs. ——. After a few minutes it shot out the narrow driveway and streaked off into the wooded night.

This object, it appears, is about the size of the foo fighters, mentioned earlier, which were reported by World War II pilots. Some speculators have suggested that such tiny craft must be remote-control devices, but it seems unlikely that beings with such an advanced technology would find it necessary to use "unmanned" probes to investigate life on a strange planet. To investigate the atmosphere, temperature and other vital phenomena with robots would be reasonable, but to use the same probes to study life forms would be unnecessarily clumsy. For this reason I feel that these little craft are manned and that the occupants must be no taller than a human hand. On earth all creatures of this size, showing no great intelligence, are considered lower animals. The universe, however, is a large place; somewhere in it there may even be ants more intelligent than man.

Triangular or cone-shaped UFOs also show an interest in planet Earth. In the summer of 1958 a series of reports from South America described triangular-shaped objects with rounded corners streaking through the skies. One such object was clocked at 18,000 miles an hour. In October of

1967 a mother and her two small children in Winsted, Connecticut, driving along a country road, rounded a bend, to be confronted by a "huge triangular-shaped object" resting on the pavement two hundred feet away. It was silvery-gray in color, with lights at its vertices. When the car rounded the curve, the object lifted silently from the road and quickly disappeared into the gathering dusk.

UFOs shaped like a top, like a crescent with a tail and like a spindle are also reported with sufficient frequency to establish reliability.

In all, the evidence indicates that our heavens are being invaded by a variety of craft; and it is the contention of this survey that except for the cigar and its accompanying disc, all of them are from different parts of the Milky Way galaxy and some perhaps are even from foreign galaxies. Their purpose is scientific investigation, which they have only recently been given permission to conduct. Who granted permission? The leader of the master technologists—God!

Chapter 3

Regardless of shape or point of origin, all UFOs apparently have similar propulsion systems, for all are capable of fantastic accelerations and maneuvers, often making 90-degree turns at supersonic speeds. Some have even been observed to make 180-degree changes in direction at these speeds. The water-skipping flight characteristic, first reported by Arnold, has become a standard fixture of UFO reports. Statistics show other characteristics that are standard: the falling-leaf descent, the spiraling climb and the rotating rim, for example, have all become classic ingredients of UFO observations.

A UFO seen in Old Saybrook, Connecticut, in the summer of 1966 exhibited many of the characteristics described above, plus a few others. The craft, which was rimmed with blinking lights, fluttered into view at treetop height and stopped over a clearing where a group of teen-age boys were having an outing. It was so close and so ominous that one of the youngsters, in a paroxysm of excitement, contemplated running to his home, which was nearby, to get his .22 rifle, but then

thought better of it. As the boys watched, transfixed, the object floated in the air above them like "a cork on water," seeming now and then to lose its balance but always rushing in the nick of time to regain its stability. Afterward one of the boys concluded, "You could tell it was watching us. It was real creepy." This UFO remained in view for an estimated five minutes; then, turning a pearly-gray color, it shot off into the gathering dusk.

The description of this UFO bears a marked similarity to the one given by police officer Eugene Bertrand and civilian Norman Muscarello in John G. Fuller's *Incident at Exeter*. In both cases elements of the descriptions suggest that the UFOs gave the appearance of floating on water.

The Exeter UFO was described as "wobbling and yawing" as it moved, a description which requires no stretch of the imagination to associate its performance with that of a ship at sea. In the Exeter incident, however, the UFO, rocking on its axis at an altitude of about one hundred feet, emitted a brilliant red light bathing several farmhouses in the area with an eerie red glow, and causing officer Bertrand, who feared radiation, to rush Muscarello to the protection of the nearby patrol car. No such light was seen in the Old Saybrook incident.

Concerning the wobble or sliding motion of these and other UFOs, it seems apparent that whatever the source of lift, the force must be applied unevenly in a rotating fashion, first apply-

ing lift to one side of the craft, then traversing the rim to lift the other side. The rotating or alternately blinking lights might be interpreted as circumstantial evidence of this possibility.

Witnesses almost invariably report a total lack of sound from UFOs, seemingly ruling out the possibility of jet or combustion engines. A high-pitched whine or buzz reminiscent of an electric generator is, however, reported by some witnesses of low-flying UFOs; this, along with evidence of electromagnetic interference with earth devices, has given rise to the theory that UFOs operate on some electromagnetic principle not yet known to mankind—an electromagnetic principle which perhaps can create and control its own gravitational field.

Cases of electrical failure in cars near UFOs are now legion. Radios in both cars and airplanes have been jammed, and some investigators are even convinced that the great northeastern blackout was caused by UFO activity.

Regardless of what aerodynamic principle is employed, perhaps the most amazing aspect of UFO performance is the maneuverability. In defiance of all *known* laws of physics UFOs can make 90- and 180-degree changes in direction while traveling at supersonic speeds. They often come to sudden stops and often, from a hovering position, have been observed to dart at fantastic velocities.

Some typical observations of these maneuvers follow.

—Summer, 1958. In Wallingford, Connecticut, a bright object in the sky, first thought to be a satellite, made a sudden 90-degree turn when in the zenith of the heavens. (This object if at the altitude of a satellite must have been traveling at about 18,000 mph.)

—June, 1947. A brightly illuminated object was observed over Maxwell Air Force Base darting all over the sky with fantastic bursts of speed. Among the observers were two pilots who concurred that the object did indeed make 90-degree turns.

—October, 1958. Crew members of a train in Indiana were terrorized by four strange disclike objects which paced their train en route to Indianapolis. The objects, sometimes in formation, streaked past them, stopped abruptly and then shot back again. "They never circled."

—July, 1952. A pilot at MacDill Air Force Base, Florida, while flying a B-29 observed a glowing object that reversed its direction with no apparent transition of velocity.

The laws of physics would seem to preclude the possibility that living organisms can survive the tremendous g-loads involved in such aerobatics. In fact, engineers scoff at the possibility that even metallic structures, let alone living organisms, can withstand such stresses. Does this mean, then, that observers are all having identical hallucinations? Or that they are all telling identical lies? Fortunately, neither of these hypothetical alternatives is necessary, for while it is not too obvious, there is a remarkably simple and mathematically sound explanation. The key is to be found in the realm of theoretical physics.

At present physicists believe that gravitational mass (weight) and inertial mass (resistance to

change in motion) are caused by two different forces in nature. It is believed that although the gravitational mass of an object on the earth would differ from the gravitational mass of the same object transferred to the moon, the inertial mass of the object would remain the same. And indeed, what little experimental evidence we have at present would indicate that such is the case.

Laboratory conditions, however, limit experiments with gravitational forces. On the earth we can find only small variations in the strength of gravitational fields. At the equator, for example, objects weigh only slightly less than at the poles. To date, we have no way to control the strength of a gravity field. (Apparent lack of gravitational fields such as the effect produced on orbiting bodies is in reality a balance of two forces—centrifugal and gravitational—and therefore does not produce a true gravity-free field in which we could measure changes in inertial mass.) Such limitations prevent our ascertaining whether or not mass varies as gravitational field strength varies. If the two varied linearly (at the same rate) then we would be aware of it, but if they vary at different rates we could mistakenly assume that inertial mass is constant; that it never changes and is unaffected by the strength of the gravitational field where it is being measured.

Experiments show that between two points on the earth where the gravitational fields differ, an object changes in weight, but its resistance to change in motion (its inertial mass) remains the

same. To one who has never seen a UFO make a 90-degree turn at thousands of mph, this type of evidence might be final and conclusive, but as for me (I have seen such a UFO), the evidence only inspires further thought.

Can we ignore the fact that mass and weight seem so inextricably interdependent—that the heavier an object is, the more resistance it offers to a change in its motion? Can we say with any measure of assurance that it is just a coincidence of nature that two independent phenomena of cause and effect produce this relationship; or does it make more sense to say that only one force in nature is responsible for both gravity and mass?

Einstein showed us that an object in motion gains in mass as it gains in velocity; but though we have no trouble measuring velocities, we have not yet been able to measure changes in mass (except in some experiments involving atomic particles). The reason for this is that the mass does not change appreciably until the object attains speeds approximating the speed of light. Therefore ordinary speeds of a few thousand mph would make no measurable change in the mass, even though at the speed of light the mass of any object would be infinite.

I propose that the relationship of inertial mass to gravitational mass is analogous to the relationship of Einstein's mass to velocity. To visualize this theory, I suggest the following: A six-pound weight taken from the earth and weighed on the moon would register just one pound on our lunar

satellite. Now, if weight and mass varied at the same rate, the mass of the one-pound weight on the moon would also decrease to one sixth its original value. Since, however, similar experiments on earth have shown no change in mass, we might conclude that perhaps even on the moon the mass would still be the same. But it would only apparently be the same, for in reality, according to my theory, there would be a slight, immeasurable change. The difference in gravitational fields might have to be of the order of 100 to 1 or better before differences in mass would be detectable. Then, as we proceed to ever-weaker gravitational fields, we should see the mass diminishing at a rapidly increasing rate, until the two, mass and gravity, eventually both became zero.

Since at the moment this theory can be neither proved nor disproved, and since its verification would explain all the flight characteristics of UFOs, thus eliminating the necessity of accusing millions of witnesses of having mass hallucinations or of lying, I can see no justification for assuming that it is in error.

If it is true that inertial mass is relative and that its value becomes zero for any object capable of neutralizing earth's gravitational field, then the problem of how UFOs avoid the effects of momentum is easily understood: since momentum (the force which throws drivers against windshields in car accidents) is the product of velocity and mass, it is obvious that an object with no

mass would have no momentum either. Consider the consequences if this is the case: a flashlight with no mass would move away from the light beam with a velocity equal to the velocity of the light beam itself; a UFO with no mass would be propelled by a beam of light or any other form of radiation, and having no momentum, would stop abruptly whenever the thrust source stopped.

A craft such as this would need two interacting controls, much like the clutch and the accelerator of a car, but instead of these, the UFO would have a gravity-field control and propulsive-radiation control. In order to travel at low speeds, such a craft must intermittently adjust the gravity control to give the vehicle mass in order to slow it down. The flight characteristic produced by such a system would best be described as like a "saucer skipping across water." If the UFO, while moving at great speed, were to suddenly acquire mass, a roar like thunder and a flash of light would result from the collision with air molecules.

To elaborate this theory, consider the lack of any evidence that saucers use radio communication. Since radio waves travel no faster than light or UFOs, why use a radio? On February 2, 1967, the pilot and fifty-nine passengers on board a DC-4 airliner traveling from Piura to Lima, Peru, watched in disbelief as they were tracked by a "dancing" UFO. It was shaped like a cone and exhibited a variety of flashing colored lights. When it came close, the lights on the airliner dimmed and the radio went dead. After nearly

an hour the UFO vanished with a blinding burst of speed, only to return again a moment later with a second UFO. Instead of calling by radio, the first UFO went and brought back the second!

Scientists, particularly in the field of rocketry, have concluded that because of the problem of mass-ratio (ratio of total rocket weight to weight after fuel is expended), speeds approximating the speed of light are impossible. Also, according to Einstein's theory of relativity, an infinite force would be necessary to move a given mass at the speed of light, at which time the mass would also become infinite. But these two barriers topple, and the achievement of such a speed becomes possible, in the face of this new look at physical laws. And now it becomes increasingly reasonable to accept the possibility that UFOs originate from parts of the galaxy other than the solar system.

Chapter 4

Remarkable heating effects characterize many UFO encounters. In some cases the heat seems incidental, but in others it appears intentional, as if it were being tested as a weapon. Perhaps the most famous case of heat being used as a weapon was the incident at Fort Itaipu involving two sentries of the Brazilian army. On November 4, 1957, the two soldiers noticed what first appeared to be a new star. But then the object began moving toward the fort, growing in size until it was as large as the full moon. It drifted down over the sleeping garrison, and the sentries reported later that it was disc-shaped and glowed a brilliant orange. It made a humming sound as it hung there overhead. Suddenly the humming became a high-pitched crescendo of unearthly sound. The sentries dropped to the ground screaming in agony; it seemed to them that their clothing had suddenly caught fire. One of the men managed to crawl to shelter under a nearby cannon, and his screams alerted the garrison. The other sentry, exposed, lay unconscious on the ground.

Before it was all over, the UFO had knocked

out the electric power system and turned the entire garrison into a panic-stricken mob. Later it was reported that both sentries had suffered first- and second-degree burns, but (attesting to the unearthly nature of the weapon) the burns occurred only on areas of the skin covered by clothing.

That UFOs can radiate unbelievable heat, focused not only on a point, as in this case, but also over wide areas, is substantiated by a number of other eyewitness reports. One of the best and most reliable of these comes from a lumber dealer in France.

On the afternoon of October 20, 1954, in the Lusigny-sur-Barse Forest, in northeast central France, Robert Reveille saw a UFO. It fluttered and bobbed just above the trees, a strange discoid object about twenty feet in diameter. As he watched he noticed a perceptible rise in the temperature, and in a few moments the craft bolted upward and was quickly lost from sight. Seconds later a thick fog rose from the woods, and Reveille reports, "the heat grew intolerable."

When he later entered the area, Reveille discovered that despite the rain, the site was completely dry. The foliage, the trees and even the ground were as dry as if the sun had been shining all day.

Whether the UFO caused the rain is not made clear in the account, but it would be surprising to learn that a device capable of producing such tremendous heat could not evaporate water from

any source (as the sun does), hold it in its electrically charged field and at its discretion release the moisture to form rain.

Not infrequently reports of strange and powerful lighting effects are given by UFO sighters: recall the eerie red light that bathed the scene at Exeter as the UFO hovered overhead. Daylighting effects are also regularly reported, attesting to the unbelievable power of the light source.

Interviewing the family of a high-ranking Air Force officer at Pease Air Force Base in New Hampshire, Fuller, again in *Incident at Exeter*, comes up with some facts concerning UFO lighting effects.

The UFO in question came down just off the edge of the runway adjacent to the family living quarters. It glowed a brilliant orange, so bright that one of the wives actually got up and started to dress, thinking it was morning, although it was still the middle of the night.

Other reports ascribed to UFOs the ability to produce multichromatic spectral effects. A photograph taken in Brighten Township, Pennsylvania, by James Lucci shows a light like a whirling halo below a flying saucer. Lucci reported that the halo had not been visible to the naked eye, a fact which seems to suggest that UFOs can also produce electromagnetic radiation outside the range of human vision—perhaps, in this case at least, as a by-product of the gravity-control system.

Almost from the moment of Arnold's famous sighting in 1947, rumor doggedly held that radio-

active radiation was emitted by UFOs, even though concrete evidence had never established the fact. Then, in 1950, two physicists working for the Atomic Energy Commission reported to Edward Ruppelt of Project Blue Book the results of some tests they had conducted: on two occasions, they told Ruppelt, UFOs had been sighted simultaneously with abnormally high Geiger counter readings at a research lab. Later these two scientists formed a group with automatic sky-watching Geiger devices and soon verified their earlier findings: when UFOs were sighted visually in the vicinity of radiation-detection centers, the readings soared to as much as one hundred times the normal atmospheric background reading. A reasonable explanation for such radiation would be that the electromagnetic gravity-control device on UFOs is atomic-powered. At any rate, radioactive radiation in conjunction with UFOs is now an established fact.

Another established fact is that UFOs while in flight sometimes emit a tangible substance which drifts down to the ground. This apparent exhaust material, commonly referred to as "angels' hair," was seen in Ohio by fifteen thousand people at a football game. The substance, light and lacy, drifts to the ground much like snow and is variously described as like "cotton candy streamers," "the substance of cobwebs" or "fluffy pieces of cotton." As in the Ohio case, when the spectators watched a group of saucers spew out the stuff, it always sublimes or otherwise vanishes within a

few minutes after striking the ground. When handled and balled up, it turns gelatinous, then vanishes, and as a consequence none of it has ever made it to the laboratory for analysis.

Some speculations hold that the substance is composed of ionized gases of the atmosphere, formed perhaps by the strong electromagnetic fields of the UFOs. Such an explanation, however, fails to account for similar sightings in which the angels'-hair phenomenon failed to manifest itself. So what it is, or what function its serves, is open to question. All that can be said with certainty is that it does exist.

Another characteristic of UFOs is the strange effect they have on animals: dogs, horses, cattle and birds seem to sense the presence of UFOs before the object comes into view. Some humans have reported "sensing" UFOs before sighting them. Recent experiments conducted as a result of this phenomenon have led to the fascinating discovery that animals and humans are indeed sensitive to electromagnetic radiation. It has been found that animals are more acutely attuned to the radiation than humans, and as might be expected, that the degree of sensitivity varies from person to person, just as the frequency range of audibility varies. Children and young adults can hear sound at both the upper and the lower frequency range better than older adults, while animals surpass all humans in these categories. Thus it appears that sensitivity to electromagnetic radiation is analogous to sensitivity to sound

Research at Cornell University has established that unlike sound, electromagnetic radiation bypasses the auditory system, directly stimulating the brain, producing a buzzing sensation which subjects say seems to emanate a few feet above the forehead. So it appears that we do have a sixth sense after all—a sense which, it seems, may prove more important than the other five put together.

A case pertinent to this study is recorded by Frank Edwards in *Flying Saucers—Serious Business*. Recounting the experience of some personal friends who were at a drive-in theatre with their two small children, Edwards says that a sound like that of bees was first noticed by the children, but that the parents, hearing nothing, dismissed the incident as an imaginative game. But after a few minutes the father also heard the sound —like that of a swarm of bees. And suddenly there appeared over the drive-in at low altitude a double-convex, disc-shaped object. Lights around the rim of the craft blinked on and off as it glided silently (except for the buzzing) overhead. The object was seen and heard by hundreds of theater patrons, but curiously, although the buzzing sound was distinct to others, the mother of the two children heard nothing.

The UFO, estimated to be at an altitude of one hundred feet, continued on its course above the theater, and as it moved away the buzzing sound slowly diminished.

We see in this episode proof that "buzzing" is not caused by conventional sound: when its fre-

quency approaches the limits of human sensitivity, sound would never be described as like that from bees. Sound on the low end of the scale becomes a throbbing moan, and on the high end it becomes a piercing squeak. And since the mother was not deaf, we can account for her not hearing the "bees" only by assuming that the stimulus was not conventional sound but rather electromagnetic radiation, to which she apparently is insensitive. By the same reasoning the children were more sensitive to the stimulus than the father.

The conclusion which must be drawn from the evidence in this case and similar cases, as well as from the tests at Cornell, is that the brain, human and animal, is an electromagnetic receiver, similar in many respects to a radio. Such a conclusion should not be surprising in view of the fact that impulses to the brain from all systems and organs of the body are electrical. The optical system converts light to electricity, which in turn stimulates the visual areas of the brain; the auditory system does the same with sound. Even the will to act is governed by electrical impulses to the brain.

Experiments involving the implantation of electrodes directly in the brains of animals have shown that electrical stimulation to specific parts of the brain can control certain emotions. If these signals can be given directly, then theoretically they can be transmitted over a distance, to be received by our "brain radios."

The brain is also a transmitter. The electro-

encephalograph, a device used to graph the electrical patterns of the brain, utilizes the brain's electromagnetic transmissions. True, it is a contact device, but contact is made only with the skull; the electrodes are not implanted in the brain itself. Therefore, when the instrument is used, the brain is transmitting an electrical signal over a distance of as much as an inch or more. So again in theory we can imagine a device capable of refining and amplifying these signals, making it possible to receive them from long distances.

The famous Steep Rock Lake case, in which a senior executive of the Steep Rock iron mines and his wife watched a UFO for several minutes, is but one of many cases which suggest that saucerians can pick up electrical signals from humans.

The incident occurred in Ontario, Canada, on July 2, 1950, when the couple were picnicking at Sawtooth Bay. They had beached their boat in a sandy inlet surrounded by huge formations of rock and had just spread a blanket to set out their lunch, when suddenly the air was rocked by a "strange vibration." It was as if there had been an explosion, except that there was no sound.

The husband, sensing the unusual character of the phenomenon, scrambled up a rock formation, and as he peered through a cleft his gaze fell on an unbelievable scene: less than four hundred yards distant, just off shore, was a curious disc-shaped object. Shining brightly in the noonday sun, it floated lightly in the water, as if it might be

made of a metal like aluminum. It looked like two saucers joined at the rims, and around the rims were black openings similar to portholes. The man and his wife, who later joined him, both estimated the diameter of the object to be about fifty feet. But what really shocked them was the "little men" milling about on the deck of the craft, busily engaged in some task which the two witnesses could not fathom.

At the center of the craft was a large hoop antenna which appeared to be operated by one of the little creatures stationed near it. The other figures moved about like automatons, always turning their heads before turning their feet and always stopping as a group whenever the hoop antenna stopped.

The couple noted that the antenna always stopped when it pointed to the cleft in the rock where they were concealed. When they drew back out of sight behind the rocks, they discovered that the antenna would continue its rotation, and the little men would resume their labor.

A sighting similar to this one—little men, disc-shaped craft floating in shallow water and a strange antenna—had been made a number of years earlier in this same region of Canada. And the four witnesses, who watched from a distance of 450 yards, concurred that the focus of attention by the little saucerians was a nearby deer which their antenna seemed to point out.

The evidence in these two cases suggests only that the saucerians can locate brain waves, not

necessarily that they can read them. However, in the historic dogfight between Second Lieutenant George F. Gorman and a tiny UFO, the Air Force pilot reported that the "thing" seemed to anticipate his maneuvers as if reading his mind.

Even more startling evidence for the use of such a technology is found in the pages of John G. Fuller's *The Interrupted Journey*. The circumstances of Barney and Betty Hill's story of abduction by a crew of saucerians and their subsequent adventure defies any system of logic to refute it. Their story, told under hypnosis to a reputable psychiatrist, is undoubtedly true, incredible as it may seem. But it gains stature in light of the theory just contemplated. We quote from Fuller's book a section of tape made in the psychiatrist's office by Barney Hill while under deep hypnosis. He is recalling the events just prior to the abduction, when the UFO was only a few hundred feet distant. He recalls watching, through binoculars, the object and its occupants, his attention focused on a humanoid creature who appears to be the leader:

BARNEY. . . . I feel like a rabbit.
DOCTOR. What do you mean by that?
BARNEY. I was hunting for rabbits in Virginia. And this cute little bunny went into a bush that was not very big. And my cousin Marge was on one side of the bush and I was on the other—with a hat. And the poor little bunny thought he was safe. And it tickled me, because he was just hiding behind a little stalk, which meant security to him—when I pounced on him,

and threw my hat on him, and captured the poor little bunny who thought he was safe.

Funny I thought of that—right out there on the field. I feel like a rabbit.

DOCTOR. What was Betty doing all this time?

BARNEY. I can't hear her.

DOCTOR. Did you make any outcry to her the way you did to me?

BARNEY. I—can't remember—I don't know . . . I did not.

DOCTOR. You would remember if you did.

BARNEY. I did not. I know this creature is telling me something.

DOCTOR. Telling you something? How? How is he getting it to you?

BARNEY. I can see it in his face. No, his lips are not moving.

DOCTOR. Go on. He's telling you something.

BARNEY. And he's looking at me. And he's just telling me: Don't be afraid. I'm not a bunny. I'm going to be . . . I'm going to be safe. He didn't tell me I was that bunny.

DOCTOR. What did he tell you?

BARNEY (*as if he's quoting what he was told*). Stay there—and keep looking. Just keep looking—and stay there. And just keep looking. Just keep looking.

DOCTOR. Could you hear him tell you?

BARNEY. Oh! I got the binoculars away from my eyes. 'Cause if I don't, I'll just stand there.

DOCTOR. Did you hear him tell you this?

BARNEY. Oh, no. He didn't say it.

DOCTOR. You felt he said it?

BARNEY (*very firmly*). I know.

DOCTOR. You know he said it?

BARNEY. Yes. Just stay there, he said. (*Now his voice breaks in extreme terror.*) It's pounding in my head!

The saucerian in this incident was not only receiving and interpreting brain waves from

Barney Hill but also sending the subject an intelligible signal. He was in fact using a form of telepathy, which, if our observations are correct, is based on a system of technology rather than on extrasensory perception; and furthermore, it is evident that the creature was inducing a hypnotic state in the subject. A "beeping" sound which occurred later in the account was probably used to strengthen the hypnotic condition of both Barney and his wife.

On board the saucer a few minutes later, Betty Hill recalls (four years later in the doctor's office and under hypnosis), the creatures' mouths were lipless slits and didn't seem to move when they spoke. At one point in her "conversation" with one of them, curiously the saucerian failed to understand the meaning of *time*. This apparently insignificant little detail, meaningless in light of our present technology, becomes a mountain of proof when analyzed in terms of saucer technology: how could a creature, reading our thoughts (and not necessarily familiar with our language), fathom the meaning of a word which we ourselves do not understand? The concept of time may be the most abstract concept that humans have. For example, examine such of your thoughts as "It was a long time ago" or "I've been here a long time." There is no imagery connected with these thoughts. One must know the word symbolism or imagery to understand them. If, as some evidence indicates, saucerians do not age, then an expression like "You're older than I" would be

meaningless to them unless they understood the language.

And so the saucerian was not necessarily unaware of the *concept of time* (as one might think on reading Fuller's book), nor was Betty Hill imagining the whole abduction episode, throwing in little embellishments here and there for flavor and intrigue; on the contrary, this little detail, it turns out, is one of the strengthening features of the whole story. The saucerian simply did not know the meaning of the *word,* and Betty Hill's mind projected no meaningful image.

Similar, though not as positive, evidence is revealed by Barney Hill's hesitation when he recalls the saucerian's message to him: "I'm not a bunny. I'm going to be . . . I'm going to be safe." Why should Barney hesitate over the word *safe?* A likely answer is that the message was transmitted originally by the saucerian, not as word symbols but as images, and the image for the concept *safe* is also abstract and was therefore transmitted in complex images.

When earth scientists achieved a breakthrough in this area of communications, a new era in our culture will have been born. The barrier presented by language differences will be swept away, to be replaced by a kind of understanding, between both individuals and nations, never before dreamed of. The blind will see, and the deaf will hear. Crime will become a thing of the past. Criminal tendencies and dangerous mental disorders will be diagnosed positively long before

they ever jeopardize society, and cures for them will flourish. Education will be revolutionized by such technology: learning will be swift and painless and unbelievably efficient. And the significance to medicine outstrips the imagination: instant hypnosis, with instant posthypnotic suggestion, will cure many illnesses. Whole environmental backgrounds will be erased and new ones superimposed to remake individuals incapacitated as a result of traumatic backgrounds. Communication with animals and insects will be possible. Have you ever noticed how your dog often seems to read your mind? Remember, the dog has a very sensitive electromagnetic receiver.

UFOs, particularly in the Exeter incidents, have displayed intense interest in high-voltage lines, which, as you probably know, carry alternating electric current. And alternating electric current creates alternating magnetic fields, which, to the saucerians, might indicate a life form. We think Mr. Saucerian has been stymied in his efforts to decipher "high-voltage" language, though he has spent long hours at the job. No other theory makes as much sense in view of the time spent by UFOs at these places. To measure the power, to steal the power or to analyze it in any way could have been done quickly by these creatures; yet from hundreds of reports we see that the saucers have spent many hours over high-voltage lines.

An unsettling sidelight—unsettling at least to those who believe man to be the supreme physical being of the universe—is the fact that the Hills'

saucer men, as well as many other reported UFO creatures, are lipless. How long will it take earthlings after speech becomes obsolete to evolve as lipless creatures? Consider further that the Hills' creatures are not (as we shall see) the originals, that in fact these saucerians were probably at our present stage of development when the original saucer beings were roaming the galaxies. In all it would appear we have a lot of catching up to do.

Chapter 5

The annals of Christianity are replete with documented accounts of miracles. The number is so great that the religion has come to be known as the religion of miracles. The very fabric of the faith is interwoven with the miracles of Christ, from the star in the east through to the resurrection.

Webster's says that when an event or effect deviates from *known laws* of nature, it is a miracle (italics mine). But according to church teachings, a miracle is an unusual event performed by God or through His intervention and which cannot be explained by the ordinary laws of nature. As can be seen, the church definition differs from the dictionary definition on two major points: according to the church, miracles are God's tools and no laws of nature can account for them, whereas, according to the dictionary, miracles are not necessarily God's acts and may be explainable by natural laws as yet unknown.

An event such as a magician's illusion which seems to defy laws of nature would never be classified as a miracle by either definition because,

with our sophistication, we realize that a trick is used. But here our sophistication ends, for when a religious miracle occurs, we never question the method used. We just say it was a miracle, implying by placid acceptance that no law of nature can explain it—or that it would be sacrilegious to try to find one. With all due respect to God, however, I propose that the dictionary definition is the correct one; that miracles, Christian or otherwise, defy no laws of nature; that in fact, miracles can never occur once all the laws of nature are understood.

Let us examine, as an example, the miraculous star over Bethlehem which guided the Three Kings to the birthplace of Christ. It generally will be agreed that the human organism perceives events (even those classified as miracles) through the senses, and in order for these senses to be activated, a stimulus must be provided. The star over Bethlehem activated the sense of sight; therefore it is fair and reasonable to ask how or by what the sensation was caused. If you prefer (and I don't deny that you are right), the question can be asked another way: How did God make the star appear over Bethlehem? Did He move a sun similar to our own sun into the vicinity? Apparently not, unless it was a very small one, for it appeared only over Bethlehem and hence would have had to be very close to the earth. Or did God perhaps use a form of hypnotism causing a hallucination? Or did He use another method, perhaps a metallic disc of some sort to reflect the light

from the sun? Or maybe the disc could produce its own light. At any rate God had to use some device or technique to act as a stimulus for human sense receptors.

It is when miracles are analyzed thus—in terms of human sense receptors—that the fallacy of attributing them to causes outside the range of natural law becomes obvious; for human sense receptors, functioning under natural laws, must be stimulated under natural laws.

Almost any present-day flying saucer report describes a device which could have been used to create the illusion at Bethlehem. If one can admit that such a device could have been used, then why insist that God used another form of stimulus? Would God's use of such a contrivance detract from His status? There seems no good reason why it should. It only changes our concept of His essence: He is a technician, not a magician. He is supernatural only in the sense that He uses a technology which at one time was beyond our comprehension. And although it is still beyond our capacity, it is no longer beyond our comprehension. If God controls the flip of a coin, He does it by some technique. If He causes a crash of thunder or a bolt of lightning, He causes it by physical laws. And if He mends a broken bone or restores sight to blinded eyes, He uses nature's forces—perhaps a laser beam to weld a detached retina.

Known laws of nature do little to explain the "miraculous" healing episode that took place on

September 3, 1965, on Highway 36 south of the town of Damon, Texas. This event, involving two police officers and a huge, 300-foot flying saucer, is extraordinary in that the saucer cured an open, swollen wound on the finger of patrol deputy Robert Goode, either by design or by accident, in a matter of seconds. In the account, Goode, in a patrol car with chief deputy Billy McCoy, was returning from a high-school football game at Sweeny, Texas. Goode's left index finger was bandaged, having been bitten earlier by his son's pet alligator, and he dangled the arm with the painfully throbbing finger out the car window. Strange lights moving close to the ground in the distance caught the two men's attention, and they remarked on the unusual character of the display. At first it seemed the lights could have come from a farm at the other end of the prairie. But then, as they watched, deputy McCoy shouted, "It's coming toward us!"

When the object was overhead, the light from it illuminated the whole inside of their car, and both men later reported an accompanying intense heat. They drove off at high speed, but the object did not follow them. Stopping at a diner a few minutes later, Goode noticed that the throbbing had stopped in the injured finger. Upon removing the bandage, he discovered that the wound had closed and the swelling had gone down. "You couldn't tell I'd ever been bitten," recalled Goode to investigators later.

If the time had been fifty or a hundred years

earlier, and if a saucerian had emerged from the craft proclaiming his status as an angel of God, the incident would have been classified as a miracle, and no one would ever question how it had occurred. To all intents and purposes, a supernatural being (God) would have invoked supernatural powers to perform the healing; yet if a native of an uncivilized culture on earth hearing a radio for the first time were to refer to the device as supernatural, we would be smugly amused. Is this not inconsistent? Why should that which we cannot understand be classified as a miracle? Do we, at this moment in history, know all the laws of nature? If we do, then of course it must be admitted that events which defy these laws are truly miracles. But since we don't, it is much more reasonable to assume that such events occur as a result of natural laws as yet unknown to us.

The myth that man is the supreme being of all beings subject to physical laws would sink into oblivion once we recognized that all events and effects are subject to these laws; and at that moment we would recognize God as the physical entity which He must be. Also, at that moment God would realize that we on earth are no longer the dupes of the universe.

As mentioned earlier, to admit that God is physical should detract nothing from His image; for with His technological superiority over man, He remains all-powerful. He has the ability to know our thoughts, and when His computers indicate positive results, to answer our prayers. And

in all probability He has the ability to offer the kingdom of heaven to those of us who prove worthy. In heaven our angel wings will be a flying saucer and our halo the radiation from our craft. We will still be physical beings, subject to physical laws; but unlike man, we will be in complete control of these laws, and our job will be to propagate God's philosophy. Such was the promise of Jesus in John, Chapter 14, when He said, "Amen, Amen, I say to you, he who believes in me, the works I do he also shall do."

Chapter 6

The famous apparition of Our Lady of Guadalupe in Mexico was perhaps the first authenticated "miraculous" appearance on earth of Mary, the mother of Jesus. Since that date, December 9, 1531, a series of such appearances have occurred, all under strikingly similar physical and social conditions and all apparently for the same reasons: to warn mankind of the error of their ways and to set them back on God's pathway. With each appearance she has asked that a shrine be built at the spot and has promised to reciprocate by performing miraculous healings at the site. Also, in most cases, she has foretold with alarming accuracy the coming of wars, pestilences and famines.

At La Salette she accurately predicted a great famine; to Saint Catherine Labouré she foretold the chaotic events of 1870 in France; and at Fatima she predicted World War II and the spread of atheistic communism in Russia. At La Salette her warning was typical: "If my people will not obey, I shall be compelled to loose my son's arm.

It is so heavy, so pressing, that I can no longer restrain it." The son, of course, is Jesus.

If the Lady can predict great disasters why can she not predict whether her people will obey, and whether her son's arm will be loosed? Clairvoyance of this magnitude would conserve much time and effort. It seems obvious, therefore, that she is not supernatural. Wars, famines, etcetera, can be predicted and even generated to fulfill a prophecy, but whether millions of people will be converted to Christian living is impossible to foretell —even for God.

All of about ten recognized apparitions of Our Lady have occurred in remote Catholic villages, and the contactees have always been children or childlike adults—illiterate, simple, naive. Aside from the fact that such witnesses would never question the how of an appearance, it is noteworthy that they are not likely to have been influenced to imagine the event by having read or heard of similar experiences.

Besides the similarity of the contactees, there is also a uniformity of characteristics discernible in all the apparitions: an intense, indescribable light on and surrounding the figure is always reported; most appearances occur during overcast weather or precipitation; and finally, a buzzing or similar sound is reported in several cases.

In the diocese of Grenoble in France on September 19, 1846, two children, Melaine Mathieu and Maximin Giraud, saw in a ravine a circle of light which grew more resplendent as "Our Lady of

Tears" materialized at the center. She cried, and deplored mankind's not reserving the seventh day of each week for her. She predicted the coming famine (crying all the while), then, surrounded by the halo of light, rose gently into the air and slowly faded into the sky.

Besides the fact that prophecies come true and unexplained healings occur at the sites, other circumstances attest to the actuality of these observations. For example, in the incident at Guadalupe, the robe of the Aztec Indian contactee was painted with a picture of the Madonna (who interestingly appeared as a Mexican). The picture survives to this day in colors more vivid than any yet known to man despite the fact that even the material of the garment should long ago have decomposed. And there is no question that the apparition at Fatima, Portugal, in 1917 really happened: it was observed by over seventy thousand witnesses.

The question, then, is not Do they happen? But How do they happen? And the answer, as will be shown, is that they are manifestations of the same technology, which is responsible for the prophecies and "miracles" of Old Testament writings, for the "miracles" of Christ and for present-day flying-saucer sightings.

If it can be shown conclusively that one such apparition was the work of saucerians, then it will be senseless to try to explain the others as something different. The Lady of Fatima incident is a case so immersed in circumstantial evidence

of flying-saucer origin that even the hardest-nosed skeptic, once familiar with the facts, must concede that saucerians were indeed responsible.

In the spring of 1916 in the remote little village of Fatima in Portugal three small children, Lucia dos Santos, aged nine, Francisco Marto, eight, and his sister, Jacinta, six, made the first contact with the luminous figure of a man who claimed to be an angel of God.

It should be pointed out that from recent flying-saucer reports it appears that saucerians can also glow and appear luminous—probably by means of a sterilizing device built into their uniforms. In 1954 three creatures in luminous clothing were seen in Brazil examining the ground near a railroad track. When spotted, they dashed to an oval-shaped craft beside the tracks and quickly disappeared into the sky. On October 10, 1957, luminous occupants of a low, hovering saucer were reported by Miguel Español, a Spanish naval officer. He and a companion watched seven such creatures through an open hatchway in the craft. And in December of 1963 in Argentina, Cesar Tulio Gallardo, a railroad worker, reported that while he sat in a coach on a siding, a figure, luminous and surrounded by a dazzling light, entered the opposite end of the coach, grabbed a newspaper from his hands and tore it up. The figure then emptied the contents of an oilcan into a container, and left. Passengers on an incoming train reported later that they had witnessed a

"glowing" figure of a man walking along the tracks.

Although this creature never tried to give the impression that he was an angel, the tearing of the newspaper can logically be interpreted as a gesture symbolic of his appraisal of world events at that time.

At Fatima it was different. The three youngsters, tending sheep on the barren, rock-strewn slopes above the village, had said their Rosary, eaten their dinner and started to play, when suddenly a strong wind swept along the hillside. Startled, the children stopped and saw to the east a ball of light approaching. It came steadily toward them until they were enveloped in it, and then they saw the luminous figure of a man materialize in the glow. They were numb with fear, but then the being spoke to them, saying, "Don't be afraid. I am the Angel of Peace. Pray with me." And their fear was dispelled.

Meeting the prerequisites of contactees—young, illiterate, naive—the youngsters never thought to ask the angel where he came from or why he had to travel physical distances (obeying at least three of nature's laws) to get to them. Surely an angel coming from heaven (a supernatural place?) could have appeared instantaneously at the spot. And if he were observed traveling the last few miles of his journey, wouldn't it be reasonable to ask him the total length of his journey? At least, then we would know how far it is to heaven.

And what of the luminous globe of light? It was an airborne craft of some sort; and if obeying physical laws of space, time and distance, it would defy logic to claim for it a supernatural essence. Indeed, if it were anything other than the same type of craft photographed at Salem, Massachusetts (mentioned earlier), it would be surprising.

When the angel knelt to pray, the children felt compelled, "as if moved by an invisible force," to follow his example, and as they knelt with him he taught them the following prayer: "My God, I believe in Thee, I adore Thee, I hope in Thee, I love Thee, I ask pardon for all those who do not believe in Thee, nor adore Thee, nor hope in Thee, nor love Thee." In these lines the form and the meter are such that it is inconceivable that illiterate children could have composed them. Rather, with its unmistakable flavor of true Christian prayer, it would be safe to guess that its author already had a bestseller here on earth.

Another safe guess, in view of the mysterious force compelling them to kneel and pray, was that the three children were in a hypnotic state. The boy Francisco, in this and eight subsequent incidents, always saw the apparitions but never heard the voices. Recall the mother at the drive-in who could not hear the buzzing UFO; if Francisco were alive today, tests would undoubtedly show that his sensitivity to electromagnetic radiation was very low, if not completely lacking.

In the summer the angel visited the children again, in much the same manner: riding his glow-

ing chariot, his message again the same: "Pray for the forgiveness of sinners and offer sacrifices." He informed them at this time that he was the Angel of Portugal; which, if true, would seem to indicate that each country has such an overseer. (Perhaps also each city and each person, as the scriptures preach, has a guardian angel.) As in the first visit, the youngsters felt compelled to do as he said, and once again they were dazed and physically exhausted for several hours after the ordeal. They even felt that they should not speak of the experience to anyone else. Here is evidence of posthypnotic suggestion, such as that which caused Betty and Barney Hill to forget their encounter with the space people in New Hampshire.) But no attempt was made to keep subsequent visits secret—and as we shall see, for a very good reason!

The implication of the events transpiring on the angel's third and last visit is both awesome and frightening. In October of the same year he came again and performed the sacramental ritual known in Christendom as Communion. With the following words he had Francisco and Jacinta (but not Lucia) drink from a chalice: "Take and drink of the body and blood of Jesus Christ, horribly outraged by ungrateful men. Make reparation for their crimes and console your God."

While they drank, they were suddenly engulfed by intense rays of light; and Lucia (who for some reason was spared) says that all three knew from that moment on that Jacinta and Francisco would

soon be called away to the "kingdom of heaven." And as forecast by Our Lady of Fatima, who appeared to them six times the following year, the two children did die; only eighteen months after the last climactic visitation both fell victim to the deadly Spanish influenza which at that time was sweeping the world.

Francisco, the boy, died with comparative ease; but Jacinta, as Our Lady had prophesied, suffered immeasurable pain from a tumor which developed at the spot on her chest where the death ray had played. Today we know that radioactive radiation can cause cancerous tumors, and it kills and limits the production of leucocytes (white blood cells), which are the body's chief defense against infection. The treatment of recent heart-transplant patients has incorporated this principle to thwart the rejection of the new heart by the recipient.

It is a sobering thought that these two innocent children were summarily executed by being forced to ingest the virus of a contagious disease which would ultimately expose seventy thousand "miracle watchers" from all over the world to its ravaging toll. (During the last miracle which was promised and fulfilled at a given time and place, allowing observers from all over the world to congregate, there is strong evidence—as will be shown—that radiation was used to weaken the resistance of those attending. It would be enlightening to know how many of the people present that day in Fatima contracted Spanish influenza.)

Adding one more bit of circumstantial evidence to the case against the angel and Our Lady is the fact that they failed to predict the influenza epidemic, for obviously doing so might have raised the question we raise here now. The agents of God did not want anyone to associate them with the disease.

In the past, however, God has not always been so secretive, for in the Bible we read: "So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men. And he sent an angel to Jerusalem, to strike it [Why send an angel when as easily God—if supernatural—could have said, "Hocus-pocus, you are diseased"?]: and as he was striking it, the Lord beheld and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough, now stop thy hand."

God does not take credit for the pestilence struck at Fatima because the method was not only deceptive but very ungodlike—and very unsupernatural. And if He had to send an angel to Israel to strike the pestilence, we can be certain that the method used there was equally unsupernatural. But all may not be as dark as it appears; for with their technology, the possibility that God and his angels can indeed offer life after death in heaven is not too remote. Perhaps—even likely—Jacinta and Francisco endure as some sort of entities in a state we call heaven.

At any rate, one must contemplate the possibility that much which we attribute to chance and

nature may in reality be the result of intervention by God and His angels. Such things as floods, famines and wars may be part of the "grand plan," and since all these catastrophies kill unselectively, the only conclusion that can be drawn is that life and death are not used to reward or punish man for his conduct on earth.

It was in the spring of 1917 that the three children of Fatima had the first of a series of visits with Our Lady of Fatima; but unlike the visits of the angel, which were never announced and which, according to the plan as it unfolds, were meant to be seen by no one but the children, the Lady on her first visit announced that she would come again at the same time and place on the thirteenth of each succeeding month for six months. It seems more than coincidence that while the Communion was being given, plans were made to insure that there would be no audience, but that a definite attempt was made to have thousands of spectators at subsequent meetings.

Our Lady made her initial appearance much as the angel had, with a flash of light and a roll of thunder, but she never came down to the ground, seeming always to float at the top of a small holm oak. She was clothed in a white robe which shone so brightly it hurt the children's eyes to look at it.

She spoke to the children reassuringly, as the angel had, telling them she meant them no harm. Lucia asked her many questions regarding who was destined to go to heaven.

"Will I go to heaven?" she asked.

The Lady answered, "Yes."

"Will Jacinta go too?"

"Yes."

"And Francisco?"

"Yes, but he must say many rosaries."

Then Lucia asked about two friends who had died. "Is Maria de Rosario in heaven?" Our Lady, apparently unprepared for such a question, answered affirmatively, and in so doing contradicted the biblical concept of Judgment Day, for according to the scriptures, no one goes to heaven until that time.

"And Amelia?" Lucia inquired of the other deceased friend.

"Poor child!" Our Lady answered, "she is still in purgatory." Then after a moment of silence, she spoke again. "Do you wish to offer up to God all the suffering He desires to send you, in reparation for the sins by which He is offended and in supplication for the conversion of sinners?"

Even for a supernatural god, such a request seems inconsistent with a just and merciful philosophy. Why not make the sinners suffer, and leave innocent children alone?

Needless to say, the children accepted the request (what would have befallen them had they not?), and the Lady continued, "Then you will have much to suffer, but the grace of God will be your comfort." With that she raised her hands, and from them streamed rays of light which the children reported seemed to penetrate their

hearts; but the rays that fell on Lucia, she reports, were different from those which fell on Francisco and Jacinta. The rays on these two seemed to go up to heaven, while those on Lucia seemed to come down.

As promised, on the thirteenth of June the Lady came again. This time, however, the children were not alone: an audience of about fifty curious onlookers who had heard of the incident were also present. The children once again saw and talked with the apparition, but the crowd saw only a strange cloud that hovered over the holm oak for a few moments and then slowly drifted upward and finally disappeared in the east. This incident suggests that while the spacecraft was actually there, the Lady was really an induced hallucination.

At the third meeting, on July 13, the crowd of fifty had swollen to something over three thousand. The story of the incident had spread fast. The crowd was not disappointed: once again the same eerie, translucent cloud came and hovered over the holm oak, and those who were close to the three children reported that a strange buzzing or humming sound like that of a swarm of bees could be distinctly heard. One witness, still alive today, says it was like the sound of a giant bluebottle fly shut in an empty jar. Why a supernatural deity should be accompanied by the same sound which accompanies flying saucers is puzzling: surely no supernatural motor would make such a noise.

At this meeting Our Lady, who as always was visible only to the three children, gave Lucia a secret message, the contents of which were not to be divulged until a later date. Also she promised to identify herself and to perform a "miracle" in October so that the people would believe that she really did appear to the children. Then she showed them a vision of the fires of hell with demons and anguished souls in torture, and she told the children that in order to save these souls, devotion to her Immaculate Heart must be established on earth. "If you do what I say," she said, "many souls will be saved, and you will have peace."

She promised an end to World War I, which was raging then, but warned: "If men don't cease to offend God, another, worse war will begin in the pontificate of Pius the Eleventh." Thoughtful consideration of this warning reveals a puzzling quirk in God's nature: according to the prophecy, war will be the punishment, not the crime which offends Him. And we read in the Book of Job, chapter 35: ". . . If thou sin, what shalt thou hurt him? And if thy iniquities be multiplied, what shalt thou do against him? And if thou do justly, what shalt thou give him, or what shall he receive of thy hand? Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man" (verses 6-8).

It should be clear, then, that God is not truly concerned with man's treatment of man but rather with man's treatment of God; apparently

the only way we can offend Him is not to believe in Him.

But then, continuing her prophetic dialogue, Our Lady contradicted herself; she said, "When you see a night lit up by a strange light, know that it is the great sign God is giving you that He is going to punish the world for its crimes of war and hunger and persecution of the church and the Holy Father. [She had just finished saying that if men didn't cease to offend God, another and worse war would begin, implying that the offenses and the war were two different things.] To prevent it, I shall come to ask for the consecration of Russia to my Immaculate Heart and the Communion of Reparation of the First Saturdays. If my desires are fulfilled, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecution of the church; the good will be martyred, and the Holy Father will have much to suffer; various nations will be annihilated. But in the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted and the world will enjoy a period of peace. In Portugal the dogmas of the faith will always be conserved. Don't tell this to anyone else, except Francisco."

Thus were the end of World War I and the beginning of World War II prophesied. And it can only be conjectured whether these events occurred naturally or whether they came about as the result of intervention. Is it another coincidence, for

example, that the responsibility for World War II rests solely on the actions of one man, Adolf Hitler? Is it coincidence that Hitler, while confined in a prison cell (where electromagnetic signals could be beamed at him), wrote *Mein Kampf* outlining his plans for world conquest, in which the territory of communistic, atheistic Russia was the prime target? Is it also coincidence that much of the "divinely inspired" writing in the Bible was done by persons incarcerated or otherwise immobilized? Unquestionably the problem of beaming signals to a chosen target is simplified if the target remains fixed.

In *Mein Kampf* Hitler said, "The great empire in the east is ripe for collapse. And the end of Jewish rule in Russia will also be the end of Russia as a state." These words, written in 1924, just seven years after the incident at Fatima, are too pat to be coincidence: they are a solid clue to the method Our Lady planned to use to convert Russia to her Immaculate Heart. But Hitler failed to overthrow the Russian Empire, and so Our Lady's desires were not fulfilled. Today, as foretold, Russia spreads her errors throughout the world. Only time will tell what the next step will be, but if the prophecy is to come true, Russia must soon become converted from atheism to a belief in God.

Regarding the wording of the prophecy of the "night lit up by a strange light," etcetera, one thing is clear: Our Lady did not mean that the three children would see this sign, nor did she

mean there would be but one night and one light, for obviously she was speaking poetically. What she was really saying is, "When men see nights lit up with strange lights, it will be the sign that God is going to punish the world." Need I remind you that the time is now; that at this very moment reports of strange lights in the sky at night are coming in at the rate of one every twenty minutes? How many sightings are never reported can only be guessed, but conservatively we might estimate that combined reported and unreported sightings occur at the rate of one every fifteen minutes. As mentioned earlier, flying saucers make no attempt to avoid being seen. They know that even the skeptics on earth who deny the existence of flying saucers readily admit that strange lights in the sky at night are indeed a fact, and they know that they are fulfilling a prophecy. How the rest of the prophecy—the punishment of man—will be carried out is discussed in a later chapter.

For reasons that are of no consequence to this account, the three children were not present on the thirteenth of the following month for the scheduled meeting with Our Lady, but the huge crowd which had gathered was rewarded by a "miraculous" display of strange colors. It was as if the whiteness of the sun had been split into its colors by a giant prism. The faces of the witnesses shone with all the colors of the rainbow, changing in a flash from person to person. The rocks, the shrubs, everything in the area, includ-

ing the air itself, became a dazzling kaleidoscope of shimmering color. Systematically and with calculated precision, the trap was being baited—more flies would come to the honey next time. And we can be assured that, coupled with this display of colors, God's efficient agents introduced a few roentgens of radioactive radiation, thus insuring a lower resistance to the flu virus for those present at that time and also for those present on the last day, when the radiation was employed again.

The August meeting was uneventful: a request for the children to say more rosaries and to use the money being donated daily by eager pilgrims to build a shrine and erect a statue of Our Lady at the site.

But in September, to an audience of over twenty thousand, a characteristic typical of flying saucers accompanied the visit of Our Lady. This time the luminous globe moved in from the east and showered down on the curious onlookers a rain of angels' hair. It was described by those present as like a "soft rain of flower petals, drifting down like snowflakes and vanishing as they touched the ground." In every respect the substance is described exactly like that seen in Ohio at the football game; at Puenye, California; in the San Fernando Valley, California; in Brazil; in Australia; and in almost every part of the earth. Is it really just coincidence that God and some flying saucers both appear as luminous globes, which sometimes emit a distinctive buzzing sound and

exhibit the phenomenon of softly drifting angels' hair? Is it coincidence that the angels' hair from God's source sublimes when touching the ground, just like the angels' hair from flying saucers? If these facts are all coincidental, then it is indeed a remarkable string of coincidences!

October 13, 1917, was the date of the promised miracle which was to prove to the world that Our Lady had really appeared to the three children. There could have been no more convincing way of doing this, of course, than to appear to all seventy thousand witnesses that day just as she always had to the three youngsters. But to create a mass hallucination over such a wide area is apparently still impossible, even as it was in the time of Christ, when only a handful of spectators saw Him rise four days after the crucifixion and be carried off in a cloud to heaven. Instead a "miracle" was performed which, while impressive, can be explained in terms of the flying-saucer technology discussed previously in these pages.

The morning of that day was overcast, and a steady drizzle continued through the early hours, drenching the gathering crowd and turning the red earth under their feet to sloshy, clinging mud as they milled around waiting for the promised miracle. Among the spectators that day were reporters, scientists, college professors and clergymen of all faiths, each with his own personal reason for being there, each with his eyes turned toward heaven.

At exactly noon the rain stopped, and the sun

appeared through the overcast. Lucia cried out, "Silence, silence, Our Lady is coming!" And those who were near the three kneeling children heard Lucia, a look of rapture on her face, speaking softly to Our Lady, but only the children saw the apparition.

Lucia asked Our Lady for cures and conversions for many who had petitioned her; and to this the apparition answered, "I will cure some but not others because the Lord does not trust them." This is truly a remarkable characteristic of God: having trust in some but not in others. What does He think those He does not trust would do if He cured them? If God's cure is not appreciated by anyone who remained a sinner, there is always Judgment Day. Does God trust Jacinta, whom He has promised to take to heaven after she has suffered a torturous death? for, by implication, He will cure those He trusts in order that they may not suffer further. Why, then, must Jacinta suffer? If the Lord were perfectly honest in this instance, He would admit that many of man's afflictions are not curable by His technology and that trust has nothing to do with it. It must be admitted, however, that many miraculous cures have indeed occurred at the site and still occur to this day. (A Geiger reading at this shrine and similar shrines throughout the world might give scientific evidence that radiation is used medically in some of these cures.)

Before Our Lady left, with her usual request for man to mend his ways and to say many

rosaries, she created a vision in the sky for her chosen children. A huge likeness of St. Joseph, from the waist up, appeared in the sky to the right of the sun. (A picture on a movie screen often shows figures in this way. A telepathic vision device was most assuredly in use here, as it was when the children saw the apparition of the demons in hell and as it was in biblical times to project the visions of the prophets.) In his arms St. Joseph held the baby Jesus. At the left of the sun, as the children watched, the form of Our Lady materialized, full length. The show continued a few moments longer with visions of Jesus the man, Our Lady of Dolours and finally Our Lady, alone with a sepulcher in her hand and robed as Our Lady of Carmel. The children recognized the face: Our Lady of Carmel and Our Lady of Fatima were identical. Some four hundred years earlier Our Lady had appeared in Mexico as a Mexican; could this mean that the Mexican apparition, Our Lady of Guadalupe, is now dead? Or does Our Lady use makeup, changing her appearance to coincide with the nationality of the subjects she contacts?

Suddenly, as the visions faded from the sky, Lucia cried out, "Look at the sun!"

And they could. Seventy thousand people turning their eyes skyward found that they could look directly at the sun without the least discomfort. It was like a huge, luminous disc, variously described as "like cooled steel, like an overbright moon, like a glowing silver disc," and "like some-

thing never seen before." And once again, as in the fourth meeting, the play of colored lights bathed the scene with indescribable rays of color. A murmur rose from the crowd. The murmur turned into a wail as suddenly the sun started to dance and to descend, rotating as it fell. It seemed that the world must certainly come to an end as the rotating motion of the sun evolved into a spiraling descent. Finally, when it seemed that it would surely crash into the earth, the sun stopped; then, continuing to rotate, it climbed slowly back up into the sky, steadying as it rose, until once again it was the old familiar sun: blazing with the glare that made it impossible to look at.

It had all happened in a matter of minutes, but strangely the drenching rain had stopped, and now everyone found that he was completely dry!

Thus ended the phenomenon of October 13, 1917, the last visit of Our Lady of Fatima. Needless to say, everyone present was convinced that he had witnessed a miracle, but it must be remembered that these people had never seen or heard of flying saucers. If they had, even the Catholic church might have moved more slowly before proclaiming the incident a miracle, for to explain the dancing sun in terms of flying-saucer technology is comparatively simple, and Christianity is steeped in conviction that God is supernatural. But if it were truly a miracle, we find ourselves facing the same old embarassing question: What was the stimulus for the human sense organs? How was it done? Where did the water go that

was soaking the onlookers' clothing? Did it evaporate? or did it go into the fourth dimension?

Obviously the sun did not move closer to the earth; if it had, other effects would have been manifested, not the least of which would have been that the added gravitational pull of the sun would have dragged the earth out of orbit and sent it crashing into the sun. Or if not that, then surely rising tides in our oceans would have caused floods. Additionally the spectacle of the descending sun was seen only over Fatima; if it had really moved, would it not have been seen in all parts of the world?

So what really did happen? Mass hallucination might explain the dancing sun and the accompanying spectral display but does little to explain the drying-out phenomenon. Since we have already seen, in the case of the lumber dealer in France, Robert Reveille, that UFOs can probably cause rain and can cause rapid drying over wide areas, why not take it from there? Why not admit that God used technology to perform this miracle—as well as all other miracles?

To perform this miracle, God needed rain to conceal the real sun and also to overcome the effect of parallax. Then He needed a large, glowing disc or globe which was capable of tremendous light and heat. And finally He needed an audience conditioned to expect and accept a miracle—an audience genetically inculcated with a belief in the supernatural essence of God. All of these things God had at Fatima.

We can be assured that preparations for the illusion were begun the previous evening when one or more UFOs gathered water from the nearby ocean and seeded the atmosphere with moisture. The actual illusion was accomplished by having the glowing saucer break through the overcast in a direct line with the sun and the crowd on the ground, descending in order to evaporate the water in the air below the craft; then ascending, still in a direct line with the sun, and evaporating the moisture above. This maneuver, as well as drying the audience, would also have created a rainbow effect, and if the object spiraled, as reported, then the colors of the rainbow would have whirled also.

Without the rain to conceal the real sun, the effect of parallax would have allowed those viewers at the edge of the crowd to see the saucer and the sun separate as the craft descended, thus spoiling the whole effect.

The illusion ended, of course, when the saucer evaporated the water in the air, revealing the real sun, and then climbed out of sight into its glare.

Chapter 7

At Fatima no fewer than seven characteristics of UFO behavior were witnessed by thousands of spectators from every corner of the earth. Your public library can substantiate this, and even the United States Air Force, which denies the existence of UFOs, cannot repudiate the details of the incident.

The UFO characteristics observed at Fatima are summarized as follows—

1. A roar like thunder, and a flash of light.
2. A luminous globe of light.
3. A hovering luminous cloud.
4. A buzzing as from a swarm of bees.
5. A material like angels' hair.
6. An unbelievable drying effect.
7. Strange colored lighting effects.

That millions of flying-saucer reports would fit the description of events at Fatima by coincidence is beyond the laws of probability. Equally as improbable would be that all flying-saucer witnesses are familiar with the Fatima episode and consequently give a description to fit the facts of that

event. A more reasonable interpretation of the coincidence is that it is no coincidence at all; that Fatima is in fact a corroboration of the reality of flying saucers; and if we accept this conclusion, then we also know that saucerians can project visual hallucinations as well as audio-bypassing sounds. In other words, we know that if a saucer or saucerians were responsible for the miracle at Fatima, then indeed they must possess the technology to stimulate the human brain by electromagnetic radiation, as explained earlier. God (or the saucerians, as one prefers) can project thoughts and ideas to His subjects; He can read their minds and He can hypnotize them. Since He is able to affect the human brain in this manner, it is reasonable to assume that He can also paralyze and blind His subjects by numbing the visual and motor areas of the brain. Present-day flying saucers can do this too.

On an evening in June of 1967, amidst a rash of UFO sightings in central and south-central Pennsylvania, Donald Purde, Jr., twenty-three, became paralyzed—unable to move his arms or legs—as an egg-shaped craft hovered over him on his front lawn. His mother, on the front porch, found her hands "glued to the railing," completely numbed, until the weird glowing craft moved away a few minutes later.

And in September of 1954 in a small village in France, Yves David experienced a prickling sensation over his entire body while bicycling at night. It felt like a steady electric shock. Before

long he became completely paralyzed and fell from his bicycle. It was then that he noticed a dark object in the road ahead. From the object a small figure of a man emerged, approached David and uttered a few unintelligible sounds. Shortly thereafter the being re-entered the object, which took off at incredible speed, and David felt the strength and feeling surge back into his body.

Also in France, in the following month, October of 1954, Dr. Henri Robert experienced a similar encounter: he was driving his car when he saw a formation of saucers overhead. One of the objects left the formation as he watched, and swooped down over his car. At the same time the doctor experienced a strange prickling or tingling sensation, and his car motor failed. The UFO landed and from it a small creature—no more than three feet tall—emerged, shone a light in the doctor's face, then climbed back into the craft and took off.

Many more accounts of a similar nature sprinkle the files of UFO literature. Often overlooked or downgraded because of their incredibility, these reports now gain stature and respect when viewed in light of our new knowledge of UFO technology. And so also, the case for "little men" is enhanced.

The Bible is of course littered with cases of induced hallucination and other forms of brain manipulation, but Bible enthusiasts never doubt the authenticity of the stories, attributing the incidents to the supernatural powers of God.

Starting with Genesis, Chapter 2, we read: "The Lord God cast the man into a deep sleep and, while he slept, took one of his ribs and closed up its place with flesh." This creation of Eve from the rib of Adam is undoubtedly an account of the first surgical operation on the earth, and the anesthetic was, in all probability, hypnosis. Lest you scoff at the idea that Eve could have been made from Adam's rib, consider the recent findings in genetics which indicate that even a single cell from a living creature contains a DNA-coded plan for the construction of the entire organism.

Later in Genesis two angels came to Lot in Sodom, and while they were in Lot's house the townspeople came to "abuse" the strangers, whereupon the angels struck everyone outside blind, "so that they could not find the door."

Continuing through the Bible in the Old Testament, from Moses to Malachias, we find hundreds of accounts of strange voices and sounds from the clouds, stories of visions and stories of induced paralysis, but in the New Testament the incidents are even more compelling. In the Acts of the Apostles, Chapter 2, we read: "Then Peter began to explain the matter to them in order, saying, 'I was praying in the city of Joppa and while in ecstasy I had a vision, a certain vessel coming down something like a great sheet, let down from heaven by its four corners, and it came right down to me. And gazing upon it, I began to observe, and I saw the four-footed creatures of the earth, and the wild beasts and the creeping things,

and the birds of the air. And I also heard a voice saying to me, "Arise, Peter, kill and eat." . . . And behold, immediately three men came to the house where I was, having been sent from Caesarea to me; and the Spirit bade me not to hesitate to go with them. . . .' "

We should not recognize that the Spirit, or Holy Spirit as it is often called, in this and all other cases is the electromagnetic signal beamed from a UFO by God to His subjects. Even had God wished to divulge the secret of the brain manipulator (there is no evidence He did), the technology of the Holy Spirit would have been impossible for biblical man to understand. Therefore both God and man were satisfied to refer to the consequences of the device as the Holy Spirit.

Shades of Fatima and the Holy Spirit are evident in the transfiguration of Jesus before the three apostles Peter, James and John. In the account in Matthew, Chapter 17:3-5 Jesus takes the men to the top of a high mountain, where before their eyes his face and garments shine like the sun. "And behold, there appeared to them Moses and Elias talking together. . . . As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear him.' "

Here, in one package, are all the elements of UFO technology: the luminous being, the induced hallucination, the electromagnetic voices and the luminous cloud. Dwelling for a moment on the

possibility of this event, we are confronted with only three alternatives to explain it:

1. We can deny the truth of the Bible, claiming the incident never happened.
2. We can accept it as true but not try to explain it, claiming supernatural powers are responsible.
3. We can accept it as true and explain it as a manifestation of supertechnological devices.

The first of these alternatives, that the Bible is not true, is at best a weak argument, for although there is no foolproof method at present to determine its total accuracy, the evidence provided by the many fulfilled prophecies within its covers indicates that its authors were either psychic or guided. At any rate, we know that at least some of its passages are correct. Historians and archeologists have also substantiated much of the historical data in its pages: so much so that we can be reasonably certain that all historical elements in it are true and accurate. In fact, if it were not for the references to miracles, the Bible would stand unchallenged as a monumental achievement in historical reporting. The stumbling block, therefore, in the minds of most of us emerges as a reaction against such seeming absurdities as God's making the world in six days and God's talking to Moses out of a cloud. However, if we can even begin to comprehend the magnitude of technological advancement that would make such "miracles" possible, then we would have no reason to question any part of the Bible.

Concerning the second alternative above, that the miracle accompanying the transfiguration of Jesus was the result of supernatural powers, I can only comment that those who believe thus have no reason to question any part of the Bible —or, for that matter, any ghost story.

Besides the evidence in the Bible of the use of a brain-manipulating device (of which more will be seen later, in an analysis of the life of Christ), there is also an excellent description of a machine which today would be called a flying saucer. Also there are numerous accounts of strange luminous clouds like the one seen by the three apostles during the transfiguration.

Considering the terminology available to a non-technological culture, Ezechiel, in Chapter 1 and 10, gives a remarkably accurate description of a flying saucer which visited him as an agent of God. Poetic license and poetic terminology are apparent in his account but should not deter us from the obvious facts. Had Ezechiel used the same language to describe a submarine or an airplane, not a single reader would doubt that he had seen it (because we understand what it is and how it works), but because it is a flying saucer that he describes, many of us prefer to stick our heads in the sand and dismiss the whole incident. Vague, halfhearted explanations will not do: either Ezechiel saw a flying saucer or he dreamed he did. Either way we have another remarkable coincidence: he describes a device very similar to a device which has been described thousands of

times in recent years by flying-saucer observers. In the account he says:

"And I saw, and behold, a whirlwind came out of the north, and a great cloud, and a fire infolding it, and brightness was about it, and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber, . . . [At this point Ezechiel goes on to describe four living creatures resembling men but each having four faces and wings and animal hooves, perhaps part of his description is poetic but it seems more likely that the brain-manipulating device was being used on him.] Now as I beheld the creatures there appeared upon the earth by the living creatures one wheel with four faces, and the appearance of the wheel and the work of them was like the appearance of the sea: [is not Ezechiel telling us that the device hovered, rocked and yawed like the saucer seen at Exeter?] and the four had all one likeness: and their appearance and their work as it were a wheel in the midst of a wheel. When they went, they went by their four parts: and they turned not when they went. [They could fly sideways, forward and back without turning; this is a typical flying-saucer characteristic.] The wheels also had a size and height, and a dreadful appearance: and the whole body was full of eyes round about all the four. [Many flying saucers are reported to have lights around the rims which to Ezechiel might have appeared as eyes.] . . . for the spirit of life was in the wheels. [Today, because UFOs do indeed give the appearance of

being alive, some theorists have proposed that UFOs are a strange new life form] . . . And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: [Would not an amplified buzzing be similar to the sound of roaring waters?] . . . And these wheels he called voluble, in my hearing."

So we see that Ezechiel describes a craft which came down from the sky with voluble, or rotating, wheels; it shines like amber and makes a noise like that of rushing waters. It yaws and hovers and has lights around its rims. Surely he's describing nothing else than a flying saucer.

Unless we consider "whirlwinds" (which come down from the heavens to deposit and pick up passengers) as UFOs under another description, Ezechiel's is the only true account in the Bible of a flying craft with a definite shape. All other UFOs as described in the scriptures are either plain clouds or luminous clouds. We might ponder the significance of this; it appears that God did not wish men to see His flying saucers in biblical times. He makes this manifestly clear in Job, Chapter 26, when He says: "He withholdeth the face of his throne, and spreadeth his cloud over it." So apparently the policy of showing the "face of his throne" was abandoned after the incident with Ezechiel: clouds, after all, are much more godlike than "wheels within wheels."

When Moses led his people out of Egypt, they were preceded by a column of cloud. From Exodus, Chapter 13, we read: "The Lord preceded

them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people."

You might turn back and review the account of the cigar- or carrot-shaped cloud that appeared over France in 1954. This object in its vertical position could easily be described as a column of cloud, and glowing as it did, could be described at night as a column of fire. Another coincidence?

On the fifteenth day of the second month after their flight from Egypt, Moses and the Israelites found themselves without food and water on the barren desert of Sin, which is between Elim and Sinai. When the people complained, God told Moses that He would rain down bread from heaven and show them the glory of God in heaven: "When Aaron announced this to the whole Israelite community, they turned toward the desert, and lo, the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, 'I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God."

References to "the glory" of the Lord in this and other biblical passages inadvertently relate to the appearance of a strange cloud. Indications are that the spectacle is always awesome and

is probably accompanied by brilliant spectral effects similar to those at Fatima. (You might reflect on the implications of God's stated reason for feeding the starving Israelites: not out of mercy or concern for their well-being but so that they would know that He, the Lord, was their God.) The passage continues: "In the evening quail came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground."

A "dew" on the ground in the desert? Not likely! Aside from the fact that dew would not normally form in the arid regions of a desert, there is also the argument that if it really occurred as the Bible states, the bread or manna would have been unpalatably soggy. More than likely the substance was not dew at all but a form of angel's hair which God spread over the manna to protect it from the quail and other life forms on the desert.

When Moses received the Ten Commandments from God, the Israelites in attendance witnessed thunder and lightning, and a sound like a trumpet blast. They watched as the mountain where God was became enveloped in smoke, and they were frightened of the Lord. But Moses approached the "cloud where God was."

Then again, in Chapter 34, "Having come down in a cloud, the Lord stood with him there [with Moses] and proclaimed his name, 'Lord.'" God came down in a cloud and dismounted to stand

on the ground with Moses; so we see that the cloud was not God but only His transportation. Inside the camouflaging mist, we can be certain, was a craft known today as a flying saucer.

No better account of a hovering UFO has ever been given than in the last chapter of Exodus. God had given Moses explicit instructions for the construction of a meeting place where He would meet with Moses for the purpose of consulting on problems current to the Israelite scene. When the construction was completed, we read, "Then the cloud covered the Meeting Tent, and the glory of the Lord filled the Dwelling. Moses could not enter the Meeting Tent, because the cloud settled down upon it and the glory of the Lord filled the Dwelling. Whenever the cloud rose from the Dwelling, the Israelites would set out on their journey. But if the cloud did not lift, they would not go forward; only when it lifted did they go forward. In the daytime the cloud of the Lord was seen over the Dwelling; whereas at night, fire was seen in the cloud by the whole house of Israel in all the stages of their journey."

In the Third Book of Kings we encounter a rain-producing cloud-UFO. Elias, obviously an agent of God, appeals to his Master to bring rain to the people of Israel to end a famine, but though it is apparent that God intends to answer the appeal, we see Him stall for time, in order that the UFO can successfully seed the atmosphere with water from the nearby sea. In Chapter 18 we read: "And Elias said to Achab: Go up, eat and

drink; for there is a sound of abundance of rain. Achab went up to eat and drink: and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees, and he said to his servant: Go up, and look toward the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. And at the seventh time, behold, a little cloud arose out of the sea like a man's foot. . . . And while he turned himself this way and that way, behold, the heavens grew dark, with clouds and wind, and there fell a great rain."

Are we supposed to believe that there is secret power in the number 7? Did Achab's running up the mountain seven times make the rain? Or did it make the time? And if the cloud which rose from the sea had nothing to do with the phenomenon, we can see no reason why it was mentioned. Obviously the rain-making technique we saw at Fatima was a practiced accomplishment even in 1300 B.C.

Chapter 8

Philosophers, other intellectuals and clergymen have bumbled, and continued to bumble, with the idea that the essence of man is a strange mixture of physical and spiritual being. They bumble, because such a view is inconsistent with reason, and they persist because the idea conforms with the strongest instinctive drive of all living beings: to exist and survive, even beyond death. But no system of logic yet devised can resolve the inconsistencies and paradoxes inherent in the belief that man is inhabited by a mystical, supernatural and immortal something called a soul.

Such a belief, when analyzed objectively, falls into the same category as belief in miracles: both are remnants, in an otherwise enlightened culture, of a heritage of superstition; both are terms invented to exalt the intelligence of man, who, rather than admit his inability to understand certain aspects of nature, labels these aspects unknowable or supernatural.

I submit that man does indeed have a soul or spirit, as the Bible claims, but that this soul, as a careful reading of the scriptures reveals, is not

mystical or supernatural. And it may or may not be immortal, depending on God's discrimination. Unlike the mystical soul of church dogma, the real soul presents no paradoxes and is completely consistent with logic.

What is this real soul? Aristotle was on the right track when he said, "If the eye were a body, vision would be its soul." In other words, the soul is the function of the body: the thoughts, the acts and all the emotions—those things which are not physical—comprise the soul. It is by these things, along with his physical appearance, that we know the man.

Because thoughts and emotions have no physical characteristics and because man recognizes these as part of his totality, it is understandable that in his eagerness to substantiate the existence of a mystical, immortal soul he seizes upon these straws of evidence to support his view. But he misinterprets the facts: the existence of spiritual characteristics, such as emotions, does not validate the dualistic view that man is both spiritual and physical. If it did, then by the same reasoning we could prove that a car or a radio or any other inanimate object is both spiritual and physical.

For example, we can claim for the physical existence of a radio such items as tubes, resistors, and batteries, and for its spiritual being we can claim radio waves. If the dualist argues that radio waves do not equate with thoughts, he is on dangerous ground: they are both electromagnetic in nature, neither has an existence apart from a

transmitter and a receiver, and neither has any so-called physical characteristics. True, radio waves have a measurable length, but thoughts also have wave lengths—not one length for one thought but a multitude of complicated impulses for even a simple thought. Make no mistake, the radio wave (the function of the radio) is the soul of the radio.

The argument for the dualistic existence of a car may be less convincing, but it serves to expose the fallacy of any dualistic view. The physical character of a car is obvious: its motor, wheels, chassis, etcetera. For its spiritual character we can claim its motion. A car may be fast or slow, sensitive or sluggish. It may be comfortably friendly or austerely formidable. These things describe the spirit of the car; they are not physical, but obviously they are not supernatural. They are only functions or characteristics of the car.

So, in man also, the soul is only the manifestation of the aggregate functions or characteristics of the person—admittedly more complex than in a car or a radio but nevertheless nothing more mystical. What mystery there seems to be stems from the complexity of the human anatomy, and especially of the brain. Once we concede that man is nothing more than an intricately complex computer, all mystery will subside.

Since we can construct machines that play chess and learn to avoid previous mistakes, couldn't we also, at least in theory, create a ma-

chine that exhibits joy at winning and sorrow at losing? Couldn't we create a machine that can learn to play other games—games more complicated than chess? Couldn't we in fact create a machine that can play the game of life? And couldn't we (acting as gods) employ a monitoring device to record all our machine's thoughts and use a radio device to add thoughts to its storage, or memory, units? And couldn't we create a new machine in the exact image of the old one with all the memory units and all the old characteristics unaltered? And finally, how much effort would it take for us to convince our machine that we were gods?

Could we make our machine have hallucinations or have him hear strange voices in the sky? Could we put the spirit of the devil in him? Could we jumble his thoughts and make him speak in a strange tongue? Could we hypnotize him, paralyze him, blind him and "miraculously" cure him of disease when and if we so desired? The answer is self-evident: we could!

Practically speaking, the construction of robots resembling man, either in motor performance or in intellectual ability, is a feat not to be accomplished in the near future. The circuitry of the human brain alone, to say nothing of the peripheral nervous system, is staggering in its complexity. But progress in miniaturization of electronic components, discoveries and breakthroughs in important areas of biology, and studies in genetics point to the ultimate achieve-

ment. Some day, given enough time, it will happen: man will create a being in his own image. And this being, remember, will not be supernatural; but when we tell him of his soul, he may misinterpret what we say and believe, as we have believed for all these years, that he is a dualistic entity—a mysterious mixture of physical and spiritual being.

An incident aboard the flying saucer that abducted Betty and Barney Hill suggests the possibility that even saucerians less advanced than our God can re-create humans in exact duplicate —possibly with the same thoughts, memories and personalities. If our observations are correct, duplicates of Betty and Barney are at this moment living in some remote region of the universe.

Keeping in mind that the Hills' abductors did not expect their captives to remember the experience (because of a posthypnotic suggestion to forget it in its entirety), it is understandable that the saucerians may inadvertently have revealed some secrets of their technology. It was four long years before the saucerian-imposed amnesia was finally penetrated; and Betty Hill under hypnosis remembered many, if not all, of the details of the physical examination on board the alien craft.

She remembered that a needle was thrust deep into her navel, ostensibly for the purpose of determining whether she was pregnant. It seems unlikely that alien beings would be interested in, of all things, a pregnancy test (even if one could be administered in the fashion described). Rather,

it would seem that something else was involved here—something far more intriguing. In view of the events that followed, I propose that the four- to six-inch needle was used to withdraw uterine fluids and cells to be chemically synthesized later to produce quantities sufficient to nurture and reproduce a human specimen—not just any human but an exact duplicate of Betty Hill! For it was only a few minutes later that Betty was placed on a table before a machine which she describes as having clusters of needle points with wires running to a panel. The saucerian put these needles in contact with every part of her body but concentrated on the area around her skull. He told her he was conducting a test of her nervous system, but I suggest that he was doing more than just testing: I suggest that he was charting and blueprinting the entire circuitry of that system, recording for future use every memory and emotion that Betty Hill had ever experienced.

Though he doesn't remember it (having been more deeply hypnotized by the saucerians), indications are that Barney Hill underwent similar biological experimentation, for later he was afflicted with sores like warts in a circle around the area of his groin.

When Betty, who carried on a rather long congenial conversation with the leader of the saucer people, asked whether they would meet again and if so, by what means the saucerians would find them, the leader, with a knowing laugh informed her that they would have no trouble finding her

and Barney again. No doubt about it—he'd have no trouble finding them again if at that very moment he had their duplicates safely stored away in a test tube. This is a neat little joke apparently— even for a saucerian sense of humor. What else could have prompted the laugh?

The supernatural soul, according to dogma, is consistent with a supernatural god and supernatural angels. Interestingly, God's word as revealed in the Bible never substantiates these claims. Quite the contrary, the facts of the Bible substantiate the claim of this book: the man, angels and God are all physical beings and that spirit or soul in all three is electromagnetic in nature.

Some writers, in attempting to prove that angels are physical, refer to the many passages in the Bible which tell of angels sitting down to eat with humans. The two angels, mentioned earlier, who came to Lot's house and blinded their antagonists outside had a meal with Lot. But the angel Raphael, in the Book of Tobias, tells Tobias that although he (Raphael) seemed to eat with them, in reality he used invisible food and drink for sustenance. Our question then is, is Raphael lying both times—once when he pretends to eat and again when he says his food is invisible? Even if it is true that his food is invisible, we at least know that he needs some sort of fuel to keep his motor running; perhaps he derives his energy directly from sunlight, as some life forms on earth do, or perhaps electrical energy is beamed to him

from a nearby cloud-UFO. But no matter what the form of energy, visible or invisible, the fact is clearly established: he needs fuel! He therefore is not supernatural.

At any rate, if it is true that Raphael did not eat man's food, then, more than likely, other angels in the Old Testament only pretended to eat with men; and consequently we can assume that their chemical and physiological makeups are quite different from those of man. However, unless there are biological differences even among angels, how do we explain the following from Genesis, Chapter 6? "When man began to multiply on the earth and had daughters born to them, the sons of God saw that the daughters of men were fair, and they took wives for themselves, as many as they wished. Then the Lord said, 'My spirit shall not remain in man forever since he is flesh. His lifetime shall be one hundred and twenty years.'

"There were giants on the earth in those days, and also afterward, when the sons of God had relations with the daughters of men, who bore children to them. These were the mighty men who were of old, the men of renown."

Earlier in Genesis, God, apparently when speaking of Himself, uses the plural *we* and *us*. For example, after Adam and Eve had eaten of the tree of knowledge, God said, "Indeed! the man has become like one of us, knowing good and evil."

In these passages it is abundantly clear that God was not alone at the beginning of the experi-

ment on earth. He had with him beings whom He referred to as "my sons" and whom man referred to as as angels. We see that these beings were biologically compatible with humans and also experienced human sex drives. Apparently the genetic combination of angels and earthlings resulted in offspring considerably larger than the parents, and these God refers to as giants. Keeping in mind, however, the numerous and consistent reports of three- and four-foot creatures sighted in or near flying saucers, we cannot rule out the possibility that present-day humans (with the exception of pygmies, who may be pure-bred earthlings) are all descended from this ancient crossbreeding. Otherwise we are hard put to explain what happened to the giants of those days and "afterward." Chances are that Adam and Eve were between three and four feet in height, which would make present-day humans appear as giants.

In passing, it might be noted that God's statement that His spirit will not remain in man forever is another way of saying that life, or the electromagnetic impulses of the mind, cannot last forever in a machine which wears out.

Many of God's meetings with Moses, as recorded in the Bible, indicate that God is a physical being. When Moses asked to see God's "glory," God answered that He would not show Moses His face, "for no man sees me and still lives."

Perhaps such a proclamation raises no questions in the minds of supernaturalists, but cer-

tainly to those of us who demand plausibility God owes an explanation. He leaves little doubt that He has a face, but the fact that no man can see it and still live is perplexing. Is God too shy to show His face? Certainly He isn't too ugly. Perhaps, on the other hand, He is too beautiful: perhaps a lowly human, staring on His countenance, would be overcome by the sheer beauty of it and die of a heart attack. This is the implication He gives—that man could not stand all that beauty—and Moses, at least, believed it. But a more reasonable explanation emerges if we but put ourselves in God's position: wishing to remain a wonderment to our subjects and realizing that no matter what the appearance of our face, its revelation would detract from our revered image, we pursue a policy of mystery. This is a psychology well understood by the veiled Islamic women of the East.

But God exhibited no such hesitancy regarding the showing of His back. Complying with Moses' wish, He made arrangements for Moses to see Him from the rear, and thus Moses stood with his eyes covered while God passed by. Then he was allowed to uncover his eyes and look at God's back.

If God has no physical being, obviously there would have been no reason to have Moses cover his eyes. And by the same reasoning we can conclude that God does have a face and hence is physical.

Consider also, as evidence that God is something other than a perfect spiritual being. His ad-

mitted humanlike frailties. In Exodus, Chapter 33, He tells Moses that He will send an angel to lead the Israelites to the "land of milk and honey" (keeping His covenant with Abraham) but that He will not go himself "because you are a stiff-necked people, and I might exterminate you on the way." Such a statement is most certainly incompatible with our view of a spiritually perfect God, and in fact is much more likely to have ensued from an emotional being similar to man.

Further evidence along this line of reasoning is apparent when we read of Moses interceding with God, who has decided to let His wrath consume the people of Israel for their crime of worshiping the golden calf.

Moses shrewdly and logically reminds the Lord of the consequences of such an act. He says, "Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth'? Let your blazing wrath die down; relent in punishing your people."

God, seeing the wisdom of Moses' words, did relent, and the people were spared. And so the course of history was altered by the levelheaded thinking of the man, Moses, who managed to cool the inflamed emotions of the being, God. Which of these two, God or Moses, displayed supernatural qualities in this encounter? God indicated only that He had power; that He had at His disposal weapons to exterminate the Israelites from the face of the earth. We have such weapons today,

but no sane person would ever consider their use, except possibly in self-defense. How, then, do we explain an all-good supernatural God who, because His subjects forsook Him to worship an idol, was willing to exterminate them like vermin? How do we account for a God with human weaknesses unless we admit that He is humanlike?

It has been said that the God of the Old Testament is an angry God. Obviously He is; but it must be remembered that the God of the Old Testament is also the God of the New Testament; Jesus testifies to this many times over. So we can only conclude that either God had a change of heart or the leadership in heaven changed hands. In either case it is abundantly clear that God is much like man, whom He created in His image. He is physical and emotional, capable of both good and bad judgment, but most important of all—what sets Him apart from man—is His technological superiority. Science fiction cannot begin to compare with the magnitude or the scope of the accomplishments of these particular saucerians.

Chapter 9

"For a child is born to us, and a son is given to us, and the government is upon his shoulders: and his name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace."

This prophecy, appearing in Isaias, Chapter 9, was written hundreds of years prior to the event and is but one of a number of prophetic passages foretelling the birth of Jesus. In Michias, Chapter 5, the prophet even tells where Jesus will be born: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler of Israel: and his going forth is from the beginning from the days of eternity."

Were the prophets guessing, or did they know? And if they knew, how did they know? The answer is simple: they knew because God had told them! And God knew, not because of supernatural vision, but because He knew He could make it happen. God's plan for conversion of the gentiles through Jesus was conceived at least seven hundred years prior to the execution of the plan. And

the prophecies, of course, served to illustrate God's wisdom and at the same time enhance the impact of Jesus.

As added insurance that Jesus would be accepted as His agent, God employed the incomprehensible technology of His super society in an incredibly efficient scheme to impress the people of earth. That we were impressed will never be questioned, but how we were impressed finally comes to light now—after nearly two thousand years. (God himself must have anticipated this, because with the inevitable advance of science—which involves better understanding of nature—superstition gives way to knowledge; that which was impossible yesterday becomes possible today, and tomorrow we will wonder why we ever thought it impossible.)

As for the miracles of Jesus, practically all of them can be explained in terms of flying-saucer devices already explained. In fact, only with rare exceptions did God or Jesus use devices other than those employed at Fatima.

The Immaculate Conception, of course, was one of these exceptions. We can be reasonably certain, however, that a biological specialist, the angel Gabriel, used the hypnotizing device prior to and during the artificial insemination of Mary; and to insure that she retained her badge of virginity, Gabriel undoubtedly used a hypodermic needle.

This explanation is not heresy: Mary was still a virgin as proclaimed, and it may well be that the sperm used was God's, making Jesus the Son of

God just as the Bible teaches. In terms of man's understanding of science at that time, no other explanation than that it was a miracle would have made any sense. And of course that is exactly what God wanted—a miraculous birth!

The star over Bethlehem, as mentioned earlier, was also a simple miracle to perform: a hovering luminous flying saucer served the purpose of "glorifying" the event.

Little is known of the life of Jesus until he was a matured adult, and this is understandable once we recognize God's method of operation: from all the evidence it is apparent that God never lies to His "divinely inspired" writers. Of course, this doesn't mean that He tells all; but what He does tell is essentially true, and what mysticism we find in His messages we read into them ourselves.

With this in mind, it becomes clear why we see no account of Jesus' early life. The saucerians were utilizing this time for two purposes. First, to properly fulfill his role, Jesus had to be educated and indoctrinated. He had to practice the performance of many of his miracles, and he may even have had to undergo some biological changes.

The second purpose for the thirty-year interlude is one which we should view with alarm: it was during this time that God set the stage. By the use of hypnotism He created the twisted, blinded and insane subjects whom Jesus was to cure at a later date. The posthypnotic suggestion in each case would include instructions to the subject that he would be cured when contact with

Jesus was made. Also to insure that Jesus could cure all those who sought his help, measures were undoubtedly taken to dissuade truly afflicted members of society from seeking his aid. Again, we may assume that hypnotism was employed for this purpose.

If this theory sounds too bizarre, too labored, or if it portrays God as too cruel, then, as an alternative, what can we believe? Can we really believe that Jesus could truly cure a physically deformed subject? Could he by the simple touch of his hand cause a stunted limb to grow to normal size? (An account is recorded of his curing a man with a withered hand, but it should be pointed out that a withered hand is not necessarily stunted.) Could he make a new limb appear where one was missing? If he could, he never did, for no such account appears in the Bible. Are we to believe, then, that people with missing limbs didn't exist in those days, or that such people never cared to be cured? Or may we conclude what is obvious: that neither Jesus nor anyone else can perform any act in defiance of nature's laws, and that Jesus, in appearing to do so, was in reality only bringing hypnotized subjects out of a trance? Certainly if Jesus used supernatural powers to effect his cures, then nothing, including the regeneration of limbs, should have been impossible for him.

So we see once again, as at Fatima, when the people of the earth were infected with Spanish influenza, that God does indeed work His wonders in a strange way. Healthy bodies were afflicted

artifically with all manner of suffering so that He, through Jesus, could impress the people of earth and convert the gentiles to a belief in Him!

One can only hope that He balanced the scales for these poor unfortunates in a future life: not only because they deserve it but also because one prefers to think that He *does* have consideration and concern for each individual human being. If He is as dispassionate, as cold and indifferent, as some of His acts would lead us to believe, then undoubtedly we are in danger!

It is noteworthy that a large proportion of the miraculous cures effected by Jesus involved the "casting out of devils." To begin with, a man like Jesus, reputed to have supernatural wisdom and power, should have known that people are not possessed by devils or demons. But a man who knew that a technological device was interfering with normal brain function could in all honesty refer to the condition as being "possessed by the devil."

Typical of the honesty in the Bible, Jesus practically admits using the method just described. In Matthew, Chapter 12, he says, "But if I cast out devils by the Spirit of God, then the kingdom of God has come upon you." Once again we see the reference to the *spirit;* I reiterate, there can be no doubt that this is the brain-manipulating device. Lest you question this usage, I ask you to consider the following passage from Joel, Chapter 2: "And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your

sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions." Can there be any doubt of the meaning of this passage?

As further proof, we read Jesus' instructions to the apostles telling them not how the brain manipulater works but that it *does* work. Jesus tells the Twelve, in Matthew, Chapter 10, that when they go out to spread the word of God, they will meet with abuse. "But when they deliver you up," he instructs, "do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. For it is not you who are speaking, but the spirit of your Father who speaks through you." In those days the cloud formations camouflaging the cloud-UFOs with their brain manipulaters must have been little short of spectacular.

The casting out of demons by Jesus always followed a pattern typified by the following incident from Matthew, Chapter 17. Into Jesus' presence a father brings his lunatic son, who, it is described, often falls into flaming embers and into the deep waters. And Jesus says, "O unbelieving and perverse generation, how long shall I be with you? Bring him here to me. . . . And Jesus rebuked him; and the devil went out of him; and from that moment the boy was cured."

Perhaps the most remarkable cure of this type, and one which points to the correctness of the view presented in these pages, involves the passage of demons from two men into a herd of

swine. (In the Book of Luke there was only one possessed man, but otherwise the incident is identical.) The following from Matthew, Chapter 8, describes two men in the country of Gerasa who were so violently possessed that no one dared pass their way. On seeing Jesus, they shouted abuse at him. "Now not very far from them was a herd of swine, feeding. And the devils kept entreating him, saying, 'If thou cast us out, send us into the herd of swine.' And he said to them, 'Go!' And they came out and entered into the swine; and behold, the whole herd rushed down the cliff into the sea and perished in the water."

The two features of this story are intriguing: first, since Jesus had proved many times before that he could "cast out devils" without injury to other animals or to humans, why did he choose to have these poor animals suffer death by drowning —a death which is slow and frightening? Was it not simply to dramatize the incident? The illusion was extremely impressive then, as it would be today, but today Jesus would have problems: today he would have had to contend with those members of society who are opposed to cruelty to animals, even when such cruelty involves no suffering and is connected with scientific investigation. Jesus obviously experienced no such compassion for dumb animals.

The second intriguing aspect of the story of the swine is the apparent verification of the effectiveness on animals of the brain-manipulating device. If through its use God can make swine walk over

a cliff to their death, then it must be completely effective, and it becomes increasingly apparent how God was able to bring plagues of locusts to strip the crops and create famines where and when He pleased. And we see also how He brought quail to the desert of Sin to feed the fleeing Israelites.

Once again I call upon your common sense and ask you to consider the actions of the swine. What manner of supernatural power governed their will-to-act nerve center and caused them to act in violation of the natural instinct to survive? Did the demons of Jesus exert physical pressure against the muscles of their victims, or did they interfere in some way with the electrical communication between brain and muscles? It seems a safe assumption that even Jesus would deny physical attributes to the demons, which rules out the possibility that physical force was used. Any other force would have to be electrical, and would have to impinge electrically upon the nervous systems of the subjects.

Experiments being conducted at the Yale School of Medicine involving cats, monkeys and other animals show that desired responses can be elicited from the animals by means of radio transmission to electrodes implanted in the brain. It has been found that such factors as intensity, duration and frequency of radio waves, coupled with the location of the electrodes, determine what reactions will occur. For example, a five-second stimulation of the *sulcus cruciatus* (in the frontal

area of the brain) causes the left hind leg of a cat to lift off the ground. When the amperage is increased, the leg lifts higher.

Such experiments are in their infancy now, but conceivably scientists will in time be able to make animals walk by means of this brain-manipulating device. And eventually science will find a way to eliminate the need for implanting electrodes in the brain. God's technology obviously accomplished this well over two thousand years ago.

Besides casting out devils, Jesus cured many persons suffering from strange and unexplained paralysis (a condition easily invoked even today with our clumsy understanding of hypnotism). A hypnotically induced paralytic condition resembling death would also account for Jesus' apparent ability to resurrect the dead. To substantiate this conclusion, one need only point out that Jesus never resurrected genuine cadavers—persons certified to be dead, and preferably for an appreciable length of time. Jesus even admitted that one "dead" subject was only sleeping. From Matthew, Chapter 9, we read: "And when Jesus came to the ruler's house and saw the flute players and the crowd making a din, he said, 'Begone, the girl is asleep, not dead.' And they laughed him to scorn. But when the crowd had been put out, he went in and took her by the hand; and the girl arose. And the report of this spread throughout the district."

The breaking of a hypnotic trance can be accomplished in almost any manner, provided the

subject is made aware that he is to awaken on a given signal. Often the hypnotist will simply command that the subject awaken when told; at other times he may instruct the subject to awaken at the count of three or perhaps at the snap of his fingers. The point is that the subject, once knowing what the signal is, will awaken on that signal. Thus it was possible for Jesus to bring his subjects out of their trances by what appeared to be miraculous methods. Often this was accomplished by a mere touch of the hand or by a simple command.

At other times the subject had merely to touch Jesus' robe in order to be cured. A woman suffering from hemorrhages (a symptom which could very likely be hypnotically induced, since the opposite—the stopping of bleeding—has been accomplished through hypnotism) followed Jesus, saying to herself, as if repeating a command, "If I touch but his cloak, I shall be saved." Needless to say, upon her touching his cloak, the bleeding stopped, and she was saved.

She was saved, but her actions were suspiciously more indicative of a hypnotic trance than of an act of faith. For example, who told her that she had simply to touch his cloak? Would not most people, hearing of such a supernatural healer, first petition him for aid and not decide the manner in which it would be accomplished?

Finally, with the following question, I direct one last fatal blow at the authenticity of Jesus' power as a supernatural healer. Why did he not,

with one all-inclusive announcement, heal all the faithful afflicted of his time? There is no reasonable answer to this question except the admission that indeed he was not supernatural.

In view of some other illusions performed by Jesus, it is clearly evident that he was in continual contact with a UFO. Hidden from view in the clouds above (or enveloped in its own cloud camouflage), this UFO was instrumental in the performance of such miracles as Jesus' feeding five thousand people with five loaves of bread, Jesus' striking Saul blind and paralyzed, and the water-walking episode involving Jesus and Peter. And finally the circumstances of the crucifixion and the subsequent resurrection indicated that a UFO was involved.

In the feeding of five thousand with five loaves of bread, as recorded in Mark, Chapter 6, the people (for reasons unexplained in the text) were required to lie on the ground in groups of fifties or one hundred before they were fed. Rather than to evoke some supernatural force, this, I submit, was done to expedite the count: the hovering UFO had to know how much food to deliver. (It is reassuring to know that God also finds convenience in the decimal system of numbers; in fact, it would be surprising to learn He had not taught the system to us.) We can be sure, though no mention is made of it, that the groups were instructed to recline face down, to facilitate the secretive delivery of the food by the UFO.

The evidence of UFOs in the water-walking

episode is less speculative than in the feeding incident, for in this case we see physical evidence of the craft. A strong wind which subsides immediately when the water walkers enter the boat is one of the characteristics which accompanied the arrival of the cloud-UFO at Fatima. A clue to the method used to execute this miracle can be found in Rex Heflin's Polaroid shot mentioned earlier. If Heflin's UFO could cause earth particles to lift up, then obviously a stronger force of a similar nature could cause men to appear to walk on water. It is probably significant that in the account Jesus was more proficient in the stunt than was Peter; Jesus reproached Peter for his ineptitude, attributing it to a lack of faith.

In a similar incident recorded in Mark, Chapter 4, we find Jesus in a boat on the lake with the twelve Apostles, when a strong gale comes up. Jesus, apparently asleep in the stern, is awakened by his fearful servants, whereupon he rebukes the wind, saying, "Peace, be still." And the wind falls and the waters become calm. One need only contemplate what would happen to the air surrounding a hovering, gravity-free UFO to understand how such winds could be created.

It seems doubtful whether Jesus carried with him any saucerian devices, such as paralyzing ray guns or mind-reading and brain-manipulating machines. It would have been far simpler, when the occasion demanded, to have a nearby UFO perform these tasks. Thus we may assume that Jesus' mind-reading ability (which is well sub-

stantiated in the Bible) was in reality a three-way system: the saucer reading the mind of the subject, then relaying the message to Jesus, who then communicated with the subject.

And when Jesus appeared to Saul on the road to Damascus (long after the resurrection), quite obviously a UFO was involved. In the Acts of the Apostles, chapter 23, Saul reports: "Suddenly about noon there shone round about me a great light from heaven and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why dost thou persecute me?' And I answered, 'Who art thou, Lord?' And he answered me, 'I am Jesus of Nazareth, whom thou art persecuting.' And my companions saw indeed the light, but they did not hear the voice of him who was speaking to me."

If a UFO, performing much as did the UFO at Fatima, was not responsible for the darkening of the sun during the crucifixion of Jesus, then the alternative explanations are even less digestible: in some way the rate of conversion of hydrogen to energy on the sun was slowed during the three hours that Jesus was on the cross; or, if you prefer, God slipped invisible smoked glasses over the eyes of all present that day. For obviously, even to those who believe in the supernatural, something caused the light from the sun to diminish. Shall we believe that the sun has a supernatural mind also and that God commanded it to dim its light? Or shall we, after all, accept the perfectly reasonable explanation that the effect was produced by

a disc UFO exactly as it would be nearly two thousand years later at Fatima?

Curiously, Jesus, with his superior spiritual strength, was the first of the three crucified that day to die. One might think that such a man would have been the last to let life slip from his grasp; but when the soldiers came back three hours after the crucifixion with orders to break the legs (to hasten death) of those still alive, only Jesus of the three was not alive—at least he seemed to be dead. It had been prophesied that not a bone of his body would be broken, but that his flesh would be pierced—and so it was. One of the soldiers, apparently acting under compulsion (though we now realize that he was directed by the UFO overhead), drove his lance into Jesus' side. If the UFO was not responsible for this prophecy-fulfilling act, then, of course, we will have to admit, an invisible, supernatural God took the soldier by the arm and made the thrust.

At any rate, the two robbers had their legs broken, while Jesus hung intact, head slumped, blood trickling from the wound in his side—dead! But was he really dead? Who put a stethoscope to his chest? Who, with the guardian UFO overhead, would have been able to swing a club at those legs or put a lance through that heart? For even in a hypnotic trance a body can be killed, and Jesus, we can be sure, was not meant to die on the cross that day at Calvary.

Not only was he not meant to die: there is

little to indicate that he expected to suffer any great physical pain. For surely, even if he was supernatural, he could have controlled his threshold of pain and fulfilled his promise to suffer for mankind by submitting to an absolute minimum of discomfort. After all, the nature of pain and the ability to withstand it vary from person to person. What to one would be agonizing torture might to another be only mildly uncomfortable. Pain is subjective.

Under hypnosis almost any degree of pain can be tolerated. A mild trance will do for mild discomfort, but a deeper one is necessary to alleviate severe pain. At one point during his ordeal on the cross Jesus indicated that perhaps a deeper trance was necessary. How else can we explain his plea, "My God, my God, why hast thou forsaken me?" The wording of his outcry should be studied very carefully, for in it we find conclusive proof that Jesus was in contact with a UFO!

At the outset it should be pointed out that Jesus was not asking for spiritual or physical strength to endure the pain. Such a plea would by no stretch of the imagination be worded as a condemnation of God—as this one was! Jesus (who preached, "Amen I say to you, if you have faith and do not waver . . . all things whatever you ask for in prayer, believing, you shall receive") in his moment of truth accused God of forsaking him. The distinction is important: Jesus did not forsake God; God forsook Jesus. There can be no

doubt that Jesus' plea concerned what he felt was a broken promise. How else could he have felt that God had forsaken him? Even to suspect such a thing of a supernatural, all-knowing, all-good God is unthinkable; and to further complicate the matter, how could a supernatural, all-knowing, all-good, mind-reading miracle worker like Jesus even ask such a question? Could it be that supernatural mind readers cannot read other supernatural minds? For as it turned out, God had not forsaken Jesus—not completely.

Some theologians, in an attempt to explain this incident, claim that the "human side" of Jesus was responsible for his show of faithlessness—that Jesus was merely illustrating the frailty of flesh. Such a conclusion, however, repudiates fact: the fact is that Jesus never exhibited fleshly weakness. He never begged God for mercy or for strength; he only petitioned Him to fulfill a promise.

In the last analysis, the incident makes sense only when we conclude that Jesus experienced more pain than he had been led to believe he would. And his knowledge that the saucerian above was reading his mind (thus being aware of his suffering) was allowing the pain to continue despite his ability to stop it. This saucerian (God) may in a sense have betrayed Jesus after all. He may have allowed Jesus to suffer a little more than promised in order to remain above reproach in the matter of honesty. For someday, when He

reveals the whole story to us, God will show that at no time has He ever lied. And He will no doubt reproach us for having all the facts and still not being able to understand the truth.

The story of the resurrection, like the story of the crucifixion, is in no way inconsistent with the obvious fact of UFO involvement. The removal of the huge stone from the entrance of the tomb and Jesus' ascension into a "cloud" were both accomplished by the same method as was the water-walking episode. It should be much easier for anyone to picture a UFO removing the slab from the tomb than to imagine an invisible, supernatural being shouldering it out of the way. And it makes no sense at all to theorize that Jesus was raised up to the cloud by no method at all, especially when we have seen evidence that UFOs can lift physical objects by exerting force over a distance. Surely no one believes that magnets utilize supernatural power to exert their type of force, yet the phenomenon is equally as amazing as Jesus' ascension to the cloud which eventually carried him off to heaven.

It is purely conjectural at this point whether the risen Jesus survives, physically intact, to this day. Whether his flesh would age like ours or his organs would deteriorate is not made clear in the scriptures; what is made clear is that he is immortal. Replacement of worn organs by artificial parts is not beyond the realm of possibility, but neither is victory over the aging process. What

we can be certain of is that the electrical apparatus —the thoughts, the emotions, the memories and the conscious awareness that were Jesus—are still alive, and always will be. He will come again, as prophesied, on his huge white cloud!

Chapter 10

Man, in his long struggle out of the black pit of ignorance, finds himself today on the edge of enlightenment, restrained only by the last vestiges of superstition. He still believes in miracles, but no longer does he believe that insanity is caused by demons or that witches are agents of the devil. No longer is walking under ladders and breaking mirrors considered bad luck; only certain old maids and fortunetellers still believe such hokum. This is progress. But our heritage of superstition, augmented by a misinterpretation of the Bible, blocks our view of truth, enslaving us in the never-never land of shadowy metaphysics.

The occult rules supreme, unchallenged as long as we admit the possibility of effect without cause —as long as we admit and submit to the myth of miracles. Who of sound mind and judgment can lift his face to heaven with adoration for a supernatural god while at the same time ridiculing the voodoo witch doctor who mumbles incantations against his enemies? Inconsistency and paradox are the dead-end avenues of such thinking, if thinking it can be called. For it is completely

illogical to admit the existence of anything supernatural (effect without cause) and then limit the scope of this power to include only the work of God.

Once we accept the fact that miracles, like magicians' illusions, defy no laws of nature, we will find it easier to embrace the Christian religion; for then we must know that the miracles of the Bible and the miracle of Fatima were performed, not by magic but through use of supertechnological devices in the hands of supertechnological beings. And knowing this, knowing that the Bible, stripped of its aura of mysticism, is after all, the word of God, we must see that the scriptures are a textbook of God's relationship to man. In its pages God reveals all. He gives man moral standards. He tells him how to enjoy the life He gave him. He even tells how man came into existence on the earth and how this earthly existence will end. And there can be no doubt that God tells man how to achieve immortality.

A reading of Genesis in this light makes it impressively clear that man on the earth represents an experiment of colossal nature: an experiment which in all probability is not unique in the solar system or even in our galaxy. Consider, for example, the two satellites of Mars, which many astronomers believe to be artificial. And what of the outermost satellite of Jupiter, which orbits counter to the inner eight? Add to this the recently discovered radio signals from outer space which, because of their precise time intervals,

seem to be intelligently controlled, and we have significant evidence that life is not unique to earth. In fact, if these space signals are, as some astronomers believe, navigational beacons, then it is indeed certain that the entire Milky Way galaxy is populated with intelligent life forms. But what is more important is that these life forms are perhaps millions of years ahead of us on the evolutionary scale. As a matter of fact, since it is impossible to theorize a beginning in time, we might even conclude that some life forms (God's society in particular) have always existed —with no beginning.

If our existence here on earth represents an experiment, then, we must ask, what is the purpose? What exactly does God want of us? As mentioned earlier, faulty and mystical interpretations of the Bible have beclouded God's real purpose (which, as we shall see, is the way God wants it). Most of us believe that God wants us to live a good life and to believe in Him, for which He will in the end reward us with life everlasting. But this does not answer the question (even if one believes God to be supernatural). The question is, What does God get out of it? Theologians always answer this question with gibberish which ultimately translates as *We don't know.*

But there is an answer. To find it, we need only project our own civilization a few thousand years into the future. Imagine the monotony when scientific achievements have improved man's living conditions to the point of perfection. The

challenge in life, as well as the beauty, is found in the triumph over obstacles. When all obstacles have been overcome, man will either deteriorate or do as God and His saucerians have done: create a civilization of his own and play god.

In the context of eternal time the culture on earth today must be considered subprimitive; and yet, even in this state, we find evidence of the deterioration that results when life becomes too easy. When the mind is not occupied by the performance of productive labor, it turns to other, less desirable occupations: it reaches for kicks, through drugs or other flirtations with unacceptable behavior. There can be no doubt that science and technological progress are responsible for this state of affairs, and there can be no doubt that the cure, if any, must come from science. For technology, one way or the other, must fill the gap left in the wake of its achievements. Either man must be challenged or he must be entertained.

What could be more entertaining than to watch a new civilization grow? And to live the lives of its members by means of thought-transmission devices would be the ultimate in diversion. And further, to guide the thinking and the activities of the subjects in the experiment would give more satisfaction than any man achieves today by creating great works of art.

But God is experienced and intelligent. He realizes that even this game can become monotonous; therefore He allows us a large measure of free will in order that members of His society

(guardian angels) cannot anticipate what men will do. To insure this free will, God has made rules for His angels. In Job, Chapter 33, God reveals two of these rules. The first is put concisely: "God speaketh once, and repeateth not the self same thing the second time." And the second is: "By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds: then he openeth the ears of men, and teaching instructeth them in what they are to learn. That he may withdraw a man from the things he is doing, and may deliver him from pride. [Is it any wonder that in this little game God does not want man to be proud?] . . . Rescuing his soul from corruption; and his life from passing to the sword . . . Behold, all these things God worketh three times within every one."

So, by the word of God himself, we see that He never repeats the same message—not because He doesn't care to take the time, but because He (or they) find it more exciting to leave us with that certain amount of free will. One set of electromagnetic instructions from the saucerians probably does not insure that they will be carried out, just as a posthypnotic suggestion repeated but once is not as effective as one repeated several times. The restriction of three messages to a customer is obviously imposed for the same reason: the game would be spoiled by too much interference.

It is noteworthy that messages are transmitted only when the subjects are asleep. If messages

were received by conscious subjects, the subjects might become aware of the foreign nature of the contact, and eventually God's game would be disclosed. However, people who report having religious revelations may in fact have been contacted while they were awake. Such exceptions to the rule are attested to by the long list of prophets in Christendom who have had visions while awake. And of course there is Fatima.

Other diversions are inherent in the nature of this game God plays: tests to determine what method or methods will develop the best civilizations would be interesting. Experiments with germs and viruses to determine the subjects' ability to cope with them would also prove fascinating. And although it is difficult to believe that beings as advanced as God and His saucerians find pleasure in such activities, the evidence that in their game of hide-and-seek they like to leave clues is overwhelmingly conclusive. They flirt with discovery. The game is reminiscent of a child darting in and out of range of a rotating lawn sprinkler, challenging the water to catch him.

Perhaps, because challenge adds zest to the game, God tells us that we will be instructed but three times in our lives and that such instruction will come only when we sleep; certainly there can be no useful purpose in our having this information. To the student of the Bible, information of this sort (having nothing to do with instructions for right living) is readily recognized as the chief ingredient of God's word. As a matter of fact,

a conservative estimate would be that over half the material in the Bible deals with hints at God's true nature and identity. The rest of the Bible, strangely enough, concerns God's obvious preoccupation with what appear to be feelings of insecurity. He brags, He cajoles, and He even threatens us in an attempt to win our faith in Him and our love for Him. We may conclude that either He is starved for love and respect or He is engaged in some sort of contest—perhaps with gods of other galaxies.

If the father of a family on earth were to demand love and respect the way that God does of His family, he would be considered a psychopath; for in our concept of love, the emotion cannot be commanded, it must be earned. (Knowledge of this may have been one of God's reasons for dispatching Jesus.) One who *demands* love usually receives in its place either hatred or pity. Likewise, in our society a braggart can expect either scorn or, from those who are understanding, pity. Anyone who doubts that God is a braggart has never read the Bible. For starters, I refer him to Job, Chapter 25.

So it appears that life in a supertechnological society (heaven) may not be, as advertised, a bed of roses, for we see that at least two characteristics of God's society are pitiable. If we survive another few thousand years, perhaps we too will find ourselves begging for love—not much caring from whence it comes—and perhaps also finding a certain measure of fulfillment in boasting of our

accomplishments, even to lesser beings. Such may well be the destiny of a society which masters nature. For then, when Nature is brought to her knees, love, hate, self-respect and yes, even mercy —all these must be artificially induced; all these, if they are to be experienced at all, must be experienced through games. The nature of perfection dictates that such must be the case. For it is obvious that in a perfect society no man can incur the hatred of another, for no man has something another would want. No man in such a sterile society would ever misunderstand even the emotions of another, much less another's ideas. With a mind-reading machine and a brain-manipulating device, our perfect society would all think as one; and as a consequence individuality (which encompasses love and self-respect) would dissolve in a quagmire of monotony.

As part of the game, God has told us not only how we came into being but also how we will end. If not for personal satisfaction, then for what other reason does He tell us that when the end comes, the sun will darken and the moon will turn red? And He says there will be havoc on earth and that the stars will disappear from heaven on that day when Jesus comes again, riding his cloud with "great power." And the earth and all upon it will perish in flames, and even the air will be burned. Why? Why tell us how it will be and then in the next breath tell us that Jesus will come "like a thief in the night"? What purpose can it serve to tell us the circumstances of the last days

but then assure us that it will happen when we least expect it? God obviously gets carried away with His games.

Regardless of the rules of the game, perhaps the most important question of all, from our point of view, is, When does an experiment of this nature end, and how? Again, putting ourselves in the position of the experimenters, we can visualize several conditions sufficient to require termination of operations. For instance, if our subjects' scientific achievements were to grow out of proportion to their ethical and moral maturity; if they were to develop nuclear devices which would threaten our superiority and therefore our control over them, we might then wish to end the experiment. If not, we might at least consider a more direct approach in controlling their destiny (although we should find this much less entertaining).

Another reason for terminating such an experiment would be that our subjects with their newly developed ability to travel to other planets might inadvertently interrupt the progress of similar experiments in other worlds.

It is hardly necessary to point out that progress here on earth has brought us to both of these thresholds: we have developed powerful nuclear weapons, and with our growing knowledge of the techniques of rocketry, we are nearly ready to send men to other planets. God cannot allow us to make these trips if He is conducting other experiments. Or if He does allow us, He must first

make us aware of the rules. He must tell us which planets we may visit and under what conditions. It may be that if we are to be allowed visiting rights, we must avoid contact, just as UFOs visiting earth have been instructed.

There can be little doubt that scientific expeditions to earth (fulfilling the prophecy at Fatima) have now been sanctioned: "When you see nights lit up by strange lights, know that it is the great sign God is giving you that He is going to punish the world for its crimes of war and hunger and persecution of the church and the Holy Father." God, knowing that when the end of the experiment drew near, other civilizations would be allowed to investigate and examine us, prophesied our observation of flying saucers. UFOs that visited earth prior to 1947 may, for some unknown reason, have had special permission for their visits, or they may have been from foreign galaxies and been unaware of the rules, or they may have been disobedient angels.

Encouragingly, restrictions are still in effect, however. Open, unquestioned contact is still taboo, which means that there is still a chance (in God's mind) that we may survive. The only contacts made by UFOs today are of the variety which is hard to prove: they are always made in remote regions of the earth, usually with only one or two humans, who more often than not are hypnotized to prevent their remembering the incident. When they do remember, however, and when they tell their stories, they are not believed. The saucer-

ians, we can be certain, count on the credibility gap to insure that earth's masses do not become aware of their mission.

It seems most unlikely that cruelty could be a part of God's character, but on the other hand it is to be seriously doubted whether He is much concerned with our life as flesh except for the entertainment we afford Him. Too often He has punished whole nations simply because some of their citizens were bad. He did away with Jacinta and Francisco at Fatima and admittedly brought plagues and famines to various peoples of the earth. If these victims have not been compensated by rewards in heaven, then we are wrong—then God is not (as we have always pictured Him) merciful and just. But since God has claimed mercy and justice as two of His attributes and since it appears that God is always truthful, it must be assumed that He does indeed balance the scales in heaven.

So what does He have planned for us? Is He really going to punish us? Or was his prophecy at Fatima only a threat to help keep us in line? For at the rate we are going now, we can't be trusted with one another without killing and warring; so how can we be trusted to carry out God's orders regarding travel to other planets?

Not to be overlooked is the possibility that God's plan for punishment is already in effect, having been instituted simultaneously with permission to UFOs to visit earth in the early 1940s. The thought is terrifying, but much evidence

points to the conclusion that UFOs have God's permission, not only to investigate planet Earth but to abduct its inhabitants (animals and human) for scientific experimentation. Consider, for example, the case of the six planes that mysteriously disappeared during a routine flight from the Fort Lauderdale Naval Air Station on December 5, 1945. Five TMB Avengers were lost somewhere over the Atlantic only a few hours after takeoff. The rescue plane, a Martin Mariner, sent to find them disappeared along with the Avengers, and to this day no sign of the planes or of the twenty-seven crew members has been discovered.

Other mysterious disappearances, both of planes and of ships at sea, have been reported; but of course it is impossible to connect these disappearances with UFOs except by circumstantial evidence. However, at least one such abduction was witnessed. On March 5, 1955, Eugene Metcalf of Paris, Illinois, reported a huge UFO, which he says pursued a fleeing jet plane, caught it and somehow seemed to engulf it, whereupon it streaked away with the jet a captive.

If these abductions constitute the punishment God forecast at Fatima, then, we can estimate, it has been going on for a minimum of twenty-two years, and we can only wonder how much longer it will last. A plausible time limit, it seems, would be the day when man attempts to travel to the moon or to another planet. If, as mentioned earlier, such exploration would interfere with or divulge the secret of God's game, then He must

enter a new phase of His plan. On that day He must make a decision: either He must inform us of His true nature and tell us His rules for space travel or He must terminate the experiment!

It is not out of place here to make a plea to all the people of the earth and especially to their leaders. Moscow, Washington, London and all the rest: you have all been monitored and are still being monitored; God, whether you believe Him to be supernatural or otherwise, knows your thoughts and (within the rule of three to a customer) has tried to influence them. Before you send a man to the moon or the planets, there must be harmony on the earth. Man must prove his ability to obey God's rules.

And now we come to the final question: What can we, the people of the earth—God's subjects—do? Can we survive whatever punishment God sends? Will we, if we live the good life, if we love God, go to heaven? The considered answer to all these is Yes! We can go to heaven; such is the covenant God makes with us in the Bible. But my guess here is that our existence in heaven will be very different from what we expect. For instance, in heaven we will not be spiritual or supernatural beings. The emphasis will be on the electromagnetic aspect of our being, for we will live vicariously the lives of members of other civilizations in distant worlds. We will feel, see, hear and actually experience the emotions of our subjects. And except for the ability to turn off communications, we will find the experience identical to

the life we now live on the earth. There will be no fear of death, however; and to avoid suffering with our subjects, we can cut off communications. In essence we will be living a "spiritual" life. (Is this not what God promises?) But our heavenly bodies will be physical. When we are not in communication with one of our subjects, we will find that our physical bodies are artificial—composed of a material similar perhaps to plastic. Encased in this body will be a miniature computerized nervous system charged with all the thoughts and emotions ever experienced on the earth as flesh. If we wish to influence the lives of our subjects, we will be compelled to obey the rules: only three messages to a subject, delivered only while they sleep, and each message delivered only once.

God will choose which of us will survive as angels in heaven, according to our credentials as honest, faithful and trustworthy subjects. He will make this choice by analyzing the references of our guardian angels and by studying the monitoring tapes which are at this moment recording our lives. Those of us who do not measure up will be cast into hell. There are a number of ways that God could do this. He could lock us in on the life of a tragic being and make us suffer vicariously forever. Perhaps a trial in which we strive, within God's three rules, to lead one such miserable being into God's fold would constitute the condition known as purgatory. If we were successful, God would then allow us the freedom to choose when and if we should stay in contact with our future

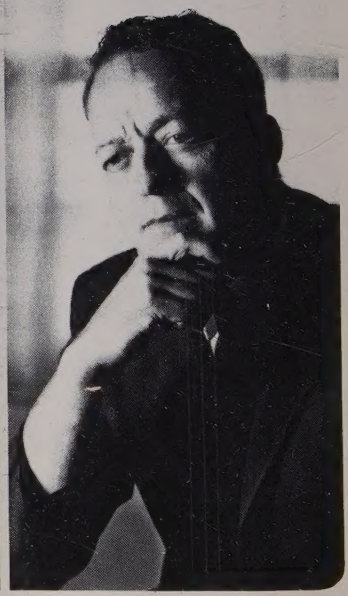
subjects. In other words, we would then have earned our way to heaven. Along the same line of thinking, a logical explanation of the state known as limbo appears: when the monitoring tapes are not tied in with a new body and simply lie unused —awaiting final judgements, so to speak—this condition fits exactly our concept of limbo.

In all, the evidence and the circumstances point overwhelmingly to the fact of a hereafter. The credibility gap has been bridged: Atheists and agnostics, whose common sense in the past denied them the comfort and security afforded by a belief in such things, can now join the ranks of the believers: there is a God after all! He can and does do what He claims, and we on earth are His subjects, inextricably involved in His experiment. No one will escape final judgment. No sin will go unpunished, and no good deed will go unrewarded. This is God's word!

ABOUT THE AUTHOR

R. L. DIONE was born in South Portland, Maine, in 1922. During World War II he was a paratrooper in the European Theater. He has studied at Purdue University, Antioch College, Winthrop College, Southern Connecticut State College and holds a B.S. degree from the University of Maine and an M.A. degree from Columbia Teachers College. His major interests are art and science. Possessed of an adventurous spirit, he has traveled widely and has fought in the prize ring. He is a teacher in Old Saybrook, Conn., and lives with his wife and two of his four children in Clinton.

"I PRESENT THE MATERIAL IN THIS BOOK, NOT AS A THEORY BASED ON SOME SORT OF MYSTICAL REVELATION OR METAPHYSICAL HUNCH BUT RATHER AS A COLLECTION OF PURE, HARD FACTS—FACTS BASED ON STATISTICAL EVIDENCE—WHICH ALONG WITH SOME ELEMENTARY LOGIC, LEAD TO THE FOLLOWING STARTLING CONCLUSIONS:



• Flying saucers are not only real but closely associated with the Christian religion . . .

• Flying saucers visited the earth during Biblical times and even before . . .

• Flying saucer occupants are responsible for the scriptures, prophecies and miracles of the Christian religion . . .

• God is not supernatural but rather supertechnological and is capable of all acts and all characteristics hitherto attributed to miraculous powers. That he created man in his image is not a myth or a parable; for God, while humanoid, is nevertheless immortal through technology . . ."

R. L. DIONE

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